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The Nation.

NEW YORK, THURSDAY, OCTOBER 11, 1900.

The Week.

The upshot of the latest official correspondence in reference to China is that Germany has receded from her demand that, as a preliminary to negotiations for peace, China should surrender to the allied Powers the persons deemed by them guilty of the recent outrages at Pekin. The nature of this demand was so extraordinary as to suggest that Emperor William had, in this instance, taken the conduct of foreign affairs away from his Minister, and had shaped it to correspond with the gloomy speeches which he addressed to the German soldiers embarking for China. These speeches, if made by any person of less importance than the Kaiser, might have been fitly called howls. Whoever may have originally conceived the German proposal, it has been definitively abandoned, and the United States has the credit of causing it to be abandoned. Our diplomacy in this instance was commendable for its bluntness. It was such as Germany was accustomed to employ when Bismarck was Chancellor. It embodied the art of saying what you mean not uncivilly, but plainly. It has had a good effect in more ways than one.

Resolutions were passed a few days ago by Americans in Tientsin deploring the contemplated withdrawal of United States troops from China; affirming that the work of the allied armies is far from accomplished, and that the refusal of the American Government to take its part therein is sure to be regarded as an unworthy act by the allies, and as a sign of indifference by the Chinese; and urging the Government to maintain a sufficient force there to secure protection to mercantile and missionary interests until a settlement of the present trouble is accomplished. Now, if the Government desired to keep its forces in China, these resolutions would be quoted as a sufficient reason for doing so; and thus Duty and Destiny would conspire to retain our troops there. But as it does not desire to do so, it takes no notice of the resolutions, and the public forgets them the next day; and thus Duty and Destiny conspire to withdraw our soldiers from China. A convenient team is Duty and Destiny, capable of pulling in any direction at any time. It is now pulling the right way.

The programme put forward by the Government of France for the settlement of Chinese difficulties embraces six points. Three of these look to the permanent occupation of China by the Powers. One calls for the dismantling of certain Chinese fortifications; another for the military occupation of certain points on the road from Tientsin to Pekin; and the third embodies a prohibition of the import of arms by China. All of these are a denial to China of the rights of sovereignty and of nationality. It is to be hoped that she will refuse them; but whether she does or not, they will, if pressed, lead to prolonged disputation, and not improbably to war. Every step now taken, every new proposition put forward, every new complication that befalls, is a fresh cause of rejoicing that we are well out of it, or shall be out as soon as existing orders to our troops can be executed. Mr. Josiah Quincy is not far wrong when he says that the late outbreak was largely a national one, and that the punishing of individuals would not meet the case. The truth is, that China has been under torture at the hands of Europeans for at least fifty years, and the wonder is not that there was a Boxer outbreak in the last year of the century, but that there has not been a series of such uprisings. The United States has not been a party to the spoliations of the past, and has consequently the best opportunity to conduct separate negotiations with China, and to obtain fair terms from her. As regards the rights of Americans in China, there is no doubt we shall get those rights as well protected as the rights of the Chinese are in America, and that is all we can decently ask for.

"What thou doest, do quickly" should be the motto of all the Powers concerned in the Chinese difficulty. The situation is one which necessarily worsens by the mere fact of not improving. No wonder that the German official press is again pessimistic. The Chinese Government has put 300 miles more between its location and the long arm and mailed fist of the German generalissimo. Gen. Chaffee is reported to have said that he could not imagine any European monarch returning to his capital while it was occupied by the allied troops of his enemies, and that it was not strange that the Emperor and Empress were shy about going back to Pekin. They were openly urged to go back. The Russian Minister addressed a special memorial to the Dowager Empress on September 21, desiring her to return to Pekin, and promising her protection, and on the same day forty high Chinese officials remaining in the capital besought the Emperor and Empress to rejoin them. The answer, we now see, was flight further inland, to a position where a foreign army of 100,000 men could scarcely follow them. Meanwhile, the Powers are doing a vast amount of negotiating and pourparlering with each other, but have made no appreciable advance in the crying duty of the hour—to negotiate with their Chinese adversary and agree with him quickly.

As we enter the last month preceding the election, the number of men noted for singleness of purpose, independence of mind, and strength of character who have declared themselves against Mr. Bryan's election, although opposed to Mr. McKinley's policy in the Philippines, is the most striking feature of the campaign. We are not referring to Republicans or to those of Republican antecedents, but to the class who may be called Independent Democrats, like Wheeler H. Peckham, John G. Carlisle, George Hoadley, Francis Lynde Stetson, George L. Rives, etc. We have heard of no criticism upon these men which imputes to them aught but patriotic and disinterested motives in declaring the position which they have taken. It is not merely that they are unalterably opposed to the financial heresy which Mr. Bryan espouses. Perhaps even more is it the general tendency of Mr. Bryan's leadership toward the arraying of classes against each other which impels them to take a stand against what they regard as a disintegrating force in society and politics. The 16-to-1 campaign, however, is the feature which is exercising the most decisive influence against Mr. Bryan, since it appeals most strongly to the instinct of self-preservation. If men are once convinced that the election of a particular candidate will be bad for business, nine out of ten of them will vote against that candidate.

Mr. William M. Ivins, Gold Democrat, formerly City Chamberlain of New York, has added his name to those who oppose the election of Bryan. He has published a letter in which he answers the arguments of Richard Olney and Bourke Cockran and others who support Bryan in the present campaign. His reply to Mr. Olney is in the nature of the *argumentum ad hominem*, and is rather effective. He says that Mr. Olney has left us in doubt as to what he really thinks about Expansion and Imperialism; that he was in favor of the war with Spain, and that he wrote a strong article in favor of Expansion and the necessity of our taking a place as a world power, but now says that McKinley is about to join the European land-grabbers in dismembering China—a prediction which has already been falsified. All this, says Mr. Ivins, comes from a gentleman "who carried the Monroe doctrine to its extreme limit, asserted for the United States rights which no other American of eminence ever dared

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assert, and which no foreigner of prominence ever admitted, and in behalf of which rights he was quite willing to have precipitated a war with England, concerning the boundaries of a swamp in which he had no real interest, political or commercial—in fact, no interest whatever, other than that of sustaining a theoretical right which had never been advanced before." To complete the picture of his inconsistency, it only needs to be said that in his *Atlantic Monthly* article Mr. Olney took a step in Imperialism beyond McKinley, and beyond any doctrine avowed by the Republican party, by declaring that we ought to retain Cuba, even though we had promised to withdraw and make her independent as soon as Spain should be expelled and the island pacified.

In the exchange of compliments between Mr. Bryan and Gov. Roosevelt which is now in progress, the Democratic candidate had decidedly the better of it on Thursday last. Mr. Bryan, in his address to the Democratic Clubs at Indianapolis, was speaking on his favorite topic of Trusts, and remarked that the only one that any Republicans seemed to know about was the Ice Trust, and that they did not know much about that. "If they knew more about the Ice Trust," he continued, "they would know that its harm was confined to the people of New York, and if they knew that they had as Governor of the State of New York a man who would not let any harm come to his people, they would know there would be no Ice Trust there or the Governor would kill it." Mr. Bryan added: "New York has a Republican Governor and a Republican Legislature, and you Republicans who have been worrying so much about the Ice Trust can just ease your minds, for, as long as the Governor is out West making speeches, you may be sure nobody is being hurt in New York." This is making game of Roosevelt in a fair way as stump speeches go. The serious aspect of the matter for Roosevelt is, that the attention of the whole country is thus called to his gross neglect of duty through his prolonged absenteeism. The Governor most likely could not do anything very effective against the Ice Trust if he were in Albany, but he could at least discharge promptly, decorously, and intelligently the duties of the Executive. These just now include consideration of as grave a question as could come before the Governor—whether he ought to remove the Mayor of the chief city in the State for misconduct in office.

Gov. Roosevelt is plainly convicted of violating the Constitution of the State in the proclamation which he recently issued asking contributions for the relief of the Galveston sufferers, and appointing a committee to receive and forward subscriptions. This proclamation purports to be "done at the Capitol, in the city of Albany," by the Governor, Theodore Roosevelt. On the day that it was issued, Theodore Roosevelt was not in the city of Albany, or in the State of New York, but was rushing through South Dakota on an electioneering tour. The Governor being absent from the State, the powers and duties of the office had devolved upon Lieut.-Gov. Woodruff from the moment that Mr. Roosevelt crossed the border line on his Western trip, early in September. The proclamation signed by Theodore Roosevelt, therefore, was nothing better than waste paper, and his appointment of a committee was without the slightest authority. Happily no actual harm was done, but it is never well to have an official set the example of violating the Constitution.

In spite of positive predictions to the contrary, Senator Hanna is again the central figure of the Republican campaign. Last year it was common rumor that he would retire into the background. His personality was thought to be offensive. The *Tribune's* fearless correspondence from Ohio showed him up as a vulgar boss, of the same mercenary methods in politics as McLean, and a man whose prominence in party counsels was driving away thousands of Republican votes. It was even telegraphed from Washington, as if by authority, that the President had astutely interposed to rid his second candidacy of the burden of a manager who had come to stand unblushingly for commercialism in politics. But, as we say, Hanna is nevertheless at the helm again. He is also on the quarter-deck. He has suddenly become enamored of his own eloquence, and is planning extensive speaking tours. If his personality is offensive, he is going to make it offend as many people as possible. Instead of being content, as it was promised he would be, to be the power behind the throne, he acts as if he were himself the candidate for the throne. The explanation is, we suppose, that he is known to have an endorsement in blank from McKinley. Whatever pledges Hanna may make, whatever appointments to office, no matter how discreditable, he may promise, the President will stand by to the foot of the letter. Then, besides, Senator Hanna is in a position to promise legislation as well as offices. This makes his power as a collector of contributions unique.

Croker has backed down. The scheme to refuse Justice Patterson of the Supreme Court a renomination, in order to make a place on the bench for Corporation Counsel Whalen, has been abandoned. This result is a signal triumph for public opinion. The protest against the threatened outrage was so quick, so general, and so emphatic, that the boss was forced to yield. Even the managers of the Democratic national campaign felt constrained to interfere, so evident was it that the party throughout the State would suffer if the man who is managing its New York campaign should furnish such an object-lesson of what Crokerism really means. The surrender of the boss shows that our ruler still finds it necessary occasionally to pay some heed to public opinion.

Returns from the Georgia election on Wednesday week show that the result was exactly what was expected. The Populist vote has fallen off to only half what it was in the corresponding election of 1898, and to less than a third of the total in 1896. Except for the fact that there were spirited local contests between the Populists and the Democrats in a number of counties, there would have been hardly any interest in the election throughout the State. The result assures a great majority for Bryan in the Presidential election, because the Populists will then generally vote for him, while the Republicans are making no effective campaign for their electoral ticket. But this will not signify that a great majority of the people of Georgia wish the Democratic-Populist candidate to be elected. In point of fact, there is little warmth in the support which he receives, except from the Populists, who like him because he has accepted their platform. The Bryan majority will simply mean that the white men of the State still feel it necessary to vote the Democratic ticket in all elections on account of the race issue.

The Michigan Supreme Court has refused to grant a mandamus to compel, under an act of 1897, the payment of bounties on beet sugar refined in the State. The Court is unanimous in declaring this law to be class legislation, and, therefore, unconstitutional, and cites an opinion of Justice Cooley, the great Michigan jurist, that it is not in the power of the State, under the names of bounty or any other cover or subterfuge, to furnish capital to set private parties up in any kind of business, or to subsidize their business after they have entered upon it. The Court not only declares the act of 1897 unconstitutional, but refuses to permit the payment of bounties due on sugar manufactured last year and year before, and it is even suggested that action may be brought by the State to recover bounties which have been paid. The honor and integrity of the State, the Court holds, are not involved in the case, since the State is not bound by an unconstitutional act; but while people generally will uphold the Court in refusing to allow the State to be turned into an eleemosynary institution for the benefit of industrial paupers, those who have taken the constitutionality of the law for granted and made investments in the

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beet-sugar industry seem entirely justified in protesting that the State has broken faith with them. It is another instance of the dangers lurking in this sort of vicious paternalism.

The use made of their technical training by colored graduates of industrial schools at the South is a matter of general interest, and in the annual report of the Tuskegee (Ala.) Normal and Industrial Institute, Booker T. Washington gives some interesting facts concerning its graduates. Referring to a newspaper report that few of the negro graduates of industrial schools worked at trades learned at the school, he states that a careful examination shows that at least three-quarters of them are actually using, during the whole or a part of the time, the industrial knowledge gained at the school, while those who do not use this knowledge in earning a living, use it as housekeepers or indirectly as teachers. As an illustration of the instruction at Tuskegee, he gives an account of work done on a new brick building, 283x315 feet, dedicated at the Institute last January. The plans for this building were prepared by an instructor, who was a colored man. Eight hundred thousand bricks required to construct it were manufactured by students learning the trade of brick-making. These bricks were laid into the building by students learning the trade of brick-masonry, and the plastering, carpentry work, painting, and tin-roofing were done by students learning those trades. Electrical fittings are being put in by those learning electrical engineering, and a one-hundred-and-twenty-five-horse-power engine and a seventy-five-horse-power boiler have been installed in the building and are operated by students.

Sir Charles Tupper casts a brand-new issue before the Canadian electors—national cold-storage as a Conservative policy. His manifesto is of formidable length, and is addressed to the farmers of Canada. Its major premise is that the farmer can thrive only by a cold-storage system which shall enable him to ship his perishable products without loss to England. "Canada must have mechanical refrigeration, or our farmers will be driven to the wall," is Sir Charles's cry. The minor premise is, the Conservative party binds itself to provide a national cold-storage system. The conclusion is obvious, "Farmer, return a Conservative member, or go to the wall." There are other points in Sir Charles's lengthy essay. Historically, he writes, the last Conservative Government had planned for a perfect cold-storage system. The execution of the plan was interrupted by the fall of the Conservative Ministry, and the succeeding Government, with their characteristic blindness to the needs of the country, provided only a lukewarm Liberal cold-storage. It still remains for Sir Charles Tupper, scorning half-way measures, to give the Canadian farmer the real chill. While the department-store issue is seriously raised in this State, it would be unseemly to poke fun at Sir Charles and his cold-storage plank. It will be felt, however, that Sir Wilfrid Laurier is hardly to be thus circumvented. Sir Charles dangles cold-storage before the farmer. Sir Wilfrid has only to promise "something equally as good." Two can play at the game of bidding for the farmer vote.

The most interesting feature of the recent International Copyright Congress in Paris was the agreement upon a so-called "type" law for the protection of literary property throughout the civilized world. In so far as the proposed law looks forward to the absolute reservation of all rights of reproduction, in whole or in part, of modification, or of dramatization, to the author, it is a radical measure, and even, when one considers the practical conditions of obtaining uniform copyright legislation, doctrinaire. In suggesting a compromise between the much-discussed perpetual copyright and the present, varying but always too short terms of the actual laws, however, the "type" law is distinctly practical. The compromise proposed is this: the author is to enjoy the full rights to his property for life, and his heirs are to retain copyright in his book for a further period of eighty years. Opinions may differ as to the term for which copyright should run after the author's death, but no one will seriously contest, in the author's case, the right, denied to no other occupation, of assuring the profits of his intelligence to his immediate family and heirs. Persistent agitation by the Copyright League should at least obtain relief from laws which, as was illustrated in the cases of Holmes and Whittier, may terminate an author's rights during his own lifetime.

Just as President Loubet has made his peace with the army, through attendance at the late grand manœuvres, and carried through successfully his Gargantuan banquet for French mayors, a cloud falls upon the growing prosperity of the Moderate Republicans in the failure of the Paris Exposition. To say that the Exposition is a failure does not mean that the city of Paris has not gained enormously from the host of strangers that have paid their scot handsomely in shop and inn, nor that the Exposition has not been an artistic and industrial success. It means rather that the multitudinous holders of bonds secured by tickets to the Exposition will never get their money back. These bonds were issued in small denominations, with a tempting lottery privilege, and were eagerly subscribed throughout the Republic. The failure to pay the bonds will consequently bring disappointment to thousands of thrifty families which imagined that they were combining a conservative investment with a gambler's chance. The Government will be held responsible for this loss, and with a certain right, for it is largely to delay in opening the Exposition that the loss is due. From this very palpable grievance may possibly come the thrust that, on the assembling of the Chamber of Deputies, will upset the tottering Rousseau Ministry.

The stubborn obstruction that for two years baffled the Pelloux Ministry in Italy, shows signs of disintegration. Ettore Sacchi, whose Radical followers formed an important part of the obstructionist "Left," has practically recanted for himself and his party. In an address delivered at Cremona on the national holiday, he eulogized warmly not only the personality but the public policy of the late King. He expressed the desire that a common grief and a common horror of the crime might reconcile traditional enmities and stifle the seeds of future strife; that, just as the supreme work of liberation had united all Italians, so the supreme need of social and economic reform should unite them now. "Work," he said, "will bring less division than has discussion." The very favorable comment of the Liberal press upon this speech shows that a portion at least of the Radicals are willing to join with the Administration in some such programme of social reforms as that recently advocated by Sonnino. The sagacious voice of Professor Pasquale Villari warns the nation how far it is from the mere expression of benevolent intentions to their realization in concrete policies and laws. The gravest of all Italian problems, that of tax reform, has not passed from the stage of discussion to that of working plans. The crucial test will come when the Chamber of Deputies assembles for the winter session.

A fresh crop of scandals has just come from the Cameroons, where colonial officials are again accused of cruelties. Even the semi-official *Norddeutsche Zeitung* has had to take notice of them, recording the fact that a Captain von Besser had been recalled for trial on the charge of excesses committed against the natives. It also appears that "an extremely bad impression" has been created in the capital of German East Africa by the spectacle of the chief judge of the colony brawling at a public banquet, and going out to fight a duel with an apothecary. Furthermore, the German Governor of Kiao-Chau is under charges of inhuman conduct, such as dragging a Chinaman about by the pigtail. His defence is that he did not do it himself, but ordered soldiers to do it. He adds that this is "the usual manner" of making an arrest in China. That is, to govern brutes, you must be a brute yourself.

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OUR EXPANDING TRADE IN OCEANICA.

The official Monthly Summary of Commerce and Finance of the United States naturally, under present conditions of our empire, turns the official search-light upon our expanding commerce with Oceanica. For the fiscal year ending June 30, 1900, our exports to Oceanica have been 45 per cent. greater than they were for the year ending in 1899. Our trade with Hawaii and the Philippines has been increasing rapidly, and furnishing an "expanding market for American goods."

There are some items in this growing trade with our new dependencies in the Orient which are of considerable significance. The largest amount of goods exported from the United States to the Philippine Islands during any one year up to the outbreak of hostilities was for the fiscal year ending June 30, 1896, when our total exports amounted to $162,466. This was considerably above the average. In 1892 our exports to these islands had amounted to but $60,914. In 1897 they were only $94,597, and the next year but $127,804. Up to this time our export trade increased in some years and fell off in others, showing no marked tendency either to expand or to contract permanently. But, marvellous to state, during the war period this trade of ours has flourished wonderfully, mounting up to $404,193 in the fiscal year ending June 30, 1899, and to more than two and one-half millions during the year ending with last June. Such a rapid expansion of trade is well calculated to arouse official pride and unofficial suspicion. Obviously it is a rate of growth which will, if continued, in a very few years, perhaps two or three, bring our Philippine trade up to a level with that which we have with a first-class European Power.

A glance at the articles entering into this promising trade, however, does much to dispel any illusions of this sort. By far the largest single item in it is "malt liquors," $563,950. The exportation of malt liquors last year exceeded our total exports in the year preceding by more than $150,000, and was in amount four or five times our average total export trade before the war with Spain. Another large item is "spirits distilled," $150,252, which itself alone again exceeds our average ante-bellum trade. There were, of course, small items of a kindred sort, such as wine, $8,397, and tobacco, $12,493.

How much of our two and one-half millions of exports, which is not represented in our soldiers' bills for beer and whiskey, and in their officers' bills for wine, represents other "war supplies," cannot be accurately determined. The next largest item after beer is "all other animals" (except cattle), $441,950. Now, apparently all other animals except cattle are horses and mules, for there have been exactly $441,950 worth of horses and mules exported from the United States to the Philippines during this fiscal year. The next largest item is for "iron and steel and manufactures of iron and steel," $383,892. This item is somewhat baffling, owing to the fact that $259,937 out of the total amount represents manufactures of iron and steel, machinery, machines, and parts described only as "all other." The next largest item is breadstuffs, $168,726, of which $126,553 stands for 327,741 bushels of oats exported. This is a new trade, indeed. There were no oats at all exported to the Philippines in the month of July, 1899. The first large exportation of oats came in November, 1899, $60,092, shortly after the great export trade in horses and mules sprang up. The next largest item, hay, is of the same character. No hay went in July, 1899, but in July, 1900, our exports of hay amounted to $23,434. Taken all together, our export trade with the Philippines has "expanded" in two years from $127,804—a normal amount when contrasted with earlier years—to $2,640,449. It is not necessary to point out, however, in view of the above figures, that this increase is an abnormal growth, and that when our army is withdrawn, if it ever is withdrawn, our "expanding trade in the Orient" will suffer a killing blight.

A curious feature of our Philippine trade has always been the great excess of imports into the United States from the islands over exports to them. This is clearly shown in the following table of imports and exports:

	Imports into the U. S. from the Philippines.	Exports from the U. S. to the Philippines.
1890	$11,592,626	$122,276
1891	5,167,209	124,572
1892	6,308,653	60,914
1893	9,150,857	154,378
1894	7,008,342	145,466
1895	4,731,366	119,255
1896	4,982,857	162,466
1897	4,383,740	94,597
1898	3,830,315	127,804
1899	4,409,774	404,193
1900	5,971,208	2,640,449

Of the $5,971,208 worth of imports into the United States last year from the Philippines, $5,014,770 is designated under the single heading "vegetable fibres." There are, in fact, only two other items in our imports, sugar, $925,335, and tobacco, $1,068. These products are all agricultural, and are produced almost entirely by cheap imported Chinese or native labor. There are no opportunities for investment of any considerable amount of capital except in land suited for the production of these chief exports.

The conclusion is simple and obvious. It is that the only certain way of insuring a continuance of that rapid growth in our trade with Oceanica which the Administration in Washington notes with pride in its official report, will be to ship more troops to the Philippines. That will stimulate the export of beer, and incidentally of other commodities, too, and build up a trade which will require a larger army to protect it, and more beer and incidentals for the larger army *ad infinitum*. It is a novel and withal a costly way of inflating our foreign commerce—but what would the islands be worth without commerce? If the islanders themselves do not want our goods, we must send an army with an appetite for American drinks and incidentals, and then ship stuffs to satisfy that appetite. Incidentally, that will encourage our shipping as well as our breweries. The wonder is that our Government has delayed so long in adopting so simple an expedient for insuring to the United States a dominating and, if we may trust our war news, a lasting commercial supremacy in the Philippines.

THE BANKERS AT RICHMOND.

Ex-Senator Hill's remark, in his Elmira speech of September 25, that "the situation of the currency of the country," after the passage of the new finance bill, "was left substantially as it was before any such bill was enacted," is reinforced by similar statements in a very different quarter. The addresses delivered last week at the convention of the American Bankers' Association in Richmond uniformly touched on the lack of adequate protection for the gold standard under the act of March 14, and on the danger of intrusting to a hostile Executive the administration of that law. The act, as described by the President of the Association, "does not secure" the gold standard "against the policy of a President or Secretary of the Treasury hostile to gold." "It is an open secret," said the President of the Richmond Clearing-house, "that we are no more committed to a gold basis now than before the passage of the act." Both speakers plainly pointed out the responsibility of the Senate for this lack of proper safeguards. Their statements seem to have commanded the assent of the large and important body of bankers gathered in the convention, and they are substantially correct. That they are correct, reflects little credit on the Senate which, with an Administration majority, deliberately emasculated a House bill which would have provided proper guarantees. But the situation nevertheless remains such as to point out the unquestionable danger of committing to a chronic agitator against the gold standard the administration of this law.

The inadequacy of the so-called Gold Standard Act, which was first exposed by Professor Laughlin in the *Journal of Political Economy*, is now well understood by all persons who are capable of understanding the monetary discussions of the past twenty-five or thirty years. President Hill of the Bankers' Association at Richmond added to Professor Laughlin's paper a true statement of the

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obstacles which this defective measure puts in the way of our international trade. It is a fact, well known to bankers and to importers and exporters, that England has an advantage over all other countries as a centre of the world's exchanges by reason of the invariableness of her standard of value. Money from all parts of the world is deposited there because the depositors know exactly what they will receive when they draw for it. They know that it will be gold of a certain standard. They do not know this of any other country in which they might be inclined to make deposits. In France and Germany the banks have the right to pay in silver, and sometimes they exercise this right, putting the depositor to the inconvenience of selling the silver coin to brokers, or of paying a premium to the banks for gold. Consequently, when a foreign depositor makes his choice of a place of deposit for idle funds, he chooses London rather than Paris or Berlin. Although the chance of his being required to accept silver in Paris or Berlin is slight, and although the premium on gold in such a case is slight, he prefers not to run any risk, and he knows, too, that in case of a war between those countries the gold premium might rise disastrously. It follows that England has an advantage in international trade by reason of the fixedness of her standard. Her bankers get the handling of the world's exchanges, and reap the commissions which are paid therefor.

Mr. Hill, in the Richmond Convention, drew attention to this feature of our international trade, saying:

> "We need more than a knowledge of foreign peoples, their countries, commerce, and laws, if we are to dominate their trade and be their bankers. To do these things we need a currency of stable value. No one will buy drafts on us or deposit their money with us if these drafts and their credits represent doubtful and changing values, while a competitor nation offers a currency which does not shrink and is measured at all times by an unchanging standard. It is no answer to say that payment in gold, if that is the standard desired, can be secured by private contract. The very fact that it requires a special contract to secure it is a declaration that the general law does not afford the protection desired."

It is true that our Treasury has never failed to pay gold for any valid claim payable in dollars, but it is true also that we have been very near paying in silver several times since specie payments were resumed in 1879, and that great disturbance was caused thereby. All the turmoil and confusion of the years 1893-96 was the result of this danger. The nation paid heavily for its toying with silver in the Bland-Allison Act and in the Sherman Act, and it is not impossible that it may have to pay the same penalty again. It depends on circumstances whether we shall or shall not have to face the crisis hereafter.

Bad crops, slack business, and a lessened demand for currency for retail trade, which now absorbs the silver certificates, would certainly turn this kind of money into the public Treasury, and might, as it has done before, compel the Secretary to resort to his utmost legal powers to avert a panic and crisis. In this event it would be vastly important to have a Secretary of the Treasury who would use those powers to the end of maintaining the gold standard. The perception of this truth, which is making its way slowly but surely through business circles in all parts of the country, is undermining Mr. Bryan.

With the increasing public sense of the real nature of the situation, Mr. Bryan will hardly be left unchallenged as to his views and purposes in this regard when he begins his Eastern stumping tour. The candidate had nothing to say on the issue in accepting the Democratic nomination; but he was frank enough with the Populists, even to the extent of hinting at what might be done for the greenback circulation. Surely the people of New York have a right to hear something from him on the subject.

IMPERIALISM IN JAPAN.

The news from Japan that the Yamagata Ministry has resigned, and that the Mikado has appointed Marquis Ito Premier to form a new Cabinet, is of world-wide interest. The reason for recalling this statesman from his retirement, as frankly stated by the Emperor himself, is that affairs in China are entering upon the diplomatic stage, and that the guidance of Japan's interests in the settlement must be intrusted to competent and skilled hands. The Marquis is not only the most accomplished statesman of the Orient, and easily a match, in his grasp of the problems involved, for any representative of a European Power whom he may encounter, but he is also the man who has the fullest confidence alike of the Mikado, of all the principal political parties in his country, and of the nation at large.

The occasion suggests an inquiry as to the intent of the Japanese Government, and of the nation which it well represents, respecting the great questions at issue in the Far East. Such an investigation is not easy, and the problem may seem almost insoluble to one who is not acquainted with the mental constitution and habits of the Japanese. For there are wheels within wheels, currents and cross-currents, main issues and side issues, and issues seemingly subordinate and yet really powerful in Japanese politics; and the changes in the direction of the resultant of all these forces are often bewilderingly rapid and surprising to the outside observer.

There exist, however, in Japan, deep and strong currents of opinion which dominate all the other drifts of sentiment and streams of influence. It is these which are determining the larger destiny of this interesting and gifted people, and which, when two of them run counter to each other, require such a practical adjustment of the forces represented by both as shall carry with it the sentiments and endeavors of the whole nation. Before the changes introduced through the war with China, such currents had been set in motion by the question of Imperialism internally considered—that is, as an affair of the government of the Japanese people within their own empire. Shall the Constitution, which was theoretically the gracious gift of his Majesty to his subjects, be practically interpreted according to the German type of monarchy, or according to the English? More particularly, Shall the Ministry be unqualifiedly responsible to the Emperor, as his creation; or shall it, at least in some respects and in some clearly recognized fashion, be responsible to the people, acting through their hereditary or selected representatives?

Formerly the practical solution of this question determined largely—perhaps chiefly—the forming and the dissolution of Parliament, and the making and the breaking of alliances among the different political parties. Of late, however, this has been overshadowed by the question of Imperialism externally considered—that is, not only the maintenance, but also the extension, of the influence of the nation abroad. How shall Japan assert and maintain its claim to be considered a first-class and a growing empire among the other Powers operating in the Eastern world?

To understand the problem before the Japanese Government under the premiership of Marquis Ito, something must be known regarding the present condition and relations of the great political parties. There are three of them, no one of which has the numbers or strength to stand alone, and their relations are such that the Government must always be supported by two of the three to carry its measures. Under the Yamagata Ministry, two of these parties were united in the general policy of making Japan strong in its army and navy, in order that it might the more successfully pursue an Imperialistic policy in its relations with foreign nations. The other party, the Liberal, whose leader has been Count Okuma, and which stands rather for moderation in military expenses and internal development, has for some time exercised comparatively little influence. The new Premier will undoubtedly do his utmost to secure the legitimate fruits of the recent expensive efforts of the Japanese Government to extend the power of the empire, while he notoriously defends the more pronounced Imperialistic method of interpreting the Constitution for purposes of internal control and development.

What, then, has the world to expect, if not to fear, from this strengthening of Imperialism by the entrance of Japan

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into the ranks of the nations that are of the first class for purposes of foreign influence, or even of domination and conquest? Certain Paris papers have tried to excite the fears of their readers—presumably in the interest of Russia—by vividly picturing the results which will follow when, with China civilized and armed with modern weapons, Japan shall lead the combined yellow hosts to overrun again the domains of Asia and of Europe. Nothing could be more absurd. Japan is no more likely to take the lead of a modernized China in any such direction than is England, having first of all armed and drilled the millions of India, to lead them against Asiatic and European Russia.

To understand the real purposes of the guiding minds among the Japanese governing classes, even of those who support the policy of Imperialism, one must have a more sympathetic, appreciative, and just insight into the peculiarities of Japanese character. The spirit and aim with which these leaders undertook the war with China furnishes an illustration in point. It was their contention that the Japanese had no hatred of China, and no wish to conquer and overrun China simply for the sake of enlarging their own empire; that they only wished China to be awakened and prepared, by the adoption of modern methods and resources, to join Japan in preventing the Oriental races, with their characteristic civilization, from being dominated, overrun, and eventually extinguished by the Occidental. Their effort, if we take their word for it, was directed toward both the self-preservation of Japan and the improvement of China; in other words, it was at once self-interested and benevolent.

Sentimental, and even intrinsically improbable, such claims will seem to most people in this part of the world, but the fact that they were seriously put forth is of the first importance in any analysis of the Japanese character and of the situation in the East to-day. Moreover, the theory will not be discredited in wholesale fashion by any one who has sympathetic and intelligent knowledge of the Japanese. Nor do the excesses which were connected with the attempt to carry out this ostensibly beneficent design by any means so much discredit its sincerity as does the atrocious conduct, in certain instances, of our own troops in the Philippine Islands, or of the British troops in South Africa, impugn the sincerity of the claims of their Governments. Indeed, what can be said by the United States, or by England, against the Japanese form of Imperialism, as Marquis Ito, supported by the Emperor, by the parties now in the majority, and by the whole body of the people, will no doubt endeavor to carry it out? If the Anglo-Saxon race may properly seek to dominate the world, why may not the races of the Orient, in their turn, seek to develop themselves so that they may become secure against such domination; and why may they not adopt such measures as they maintain are best calculated to bring about a result which seems to them in the best interest of the human race?

POLITICAL TENACITY.

There is no question that, when you have two candidates in the field neither of whom you consider fit for the Presidency, the natural, human, business-like thing to do is to choose some one else. The assertion that no one else is possible, and that if you don't like Bryan, for instance, you must have McKinley, and that if you don't like McKinley, you must have Bryan, is such an awful confession of the failure of the democratic system that but few men should like to make it. And yet it is what a great many decent supporters of McKinley say.

I was talking to one the other day who furnished a terrible list of objections to McKinley and an equally strong list of objections to Bryan. I thought, as a conclusion, he would say, as a good business man, that he would vote for neither of them. But, to my astonishment, he announced to me that, in spite of all these reasons, he was going to vote for McKinley. I was amused by this, because the reasons given against the selection of Bryan were exactly like those given against the selection of McKinley four years ago. Within those four years, however, the objections to McKinley have gained strength, because he has shown in actual practice what kind of President he makes. The objections to Bryan, on the other hand, still remain possibilities, or presumptions. He will not have an opportunity to catch up with McKinley in "unfitness" without getting into the Presidential chair. At present, Bryan's unfitness is *in posse*, while McKinley's is *in esse*.

My friend, who is a man who has played a leading part in the world in his day, gave me, as what seemed a ludicrous reason for not attempting to do anything else, the fact that the people were so "apathetic." I am concerned in this matter not so much for the triumph of either candidate as for the preservation of the national reputation for rationality as well as humor. One of the virtues of democracy hitherto has been supposed to be the capacity for choosing good candidates for its highest offices, if it so pleases. But there is not, even in an hereditary monarchy, a more absurd provision than that, if you cannot choose a candidate whom you acknowledge to be very bad, you must choose one who is also bad, but not quite so bad. The introduction of such a view into the management of the affairs of a private business concern would be a very direct admission, in the eyes of the world, that the concern was near its end.

I have not seen, as yet, an out-and-out defence of McKinley's career by anybody who thoroughly approved of his policy, except by extremists like Roosevelt or Beveridge. What McKinley's defenders say, as far as my knowledge goes, is that if you do not elect him, you cannot elect anybody else—a very comical *impasse* for a great people.

During the McKinley canvass, four years ago, I received a visit from a German publicist, then on a visit to this country. He had just been passing two hours with McKinley at his home in Canton. I asked him what impression McKinley had made on him. The impression, he said, of the young man who, being asked whether he played the piano, replied that "he did not know, for he had never tried." The answer to this which McKinley's friends make for him, is that no matter how many bad things he has done, stocks will fall 50 per cent. if he is not elected again.

I confess I do not greatly care which is elected, so sure am I that things will go on under Bryan, if it be Bryan, very much as they go on under McKinley to-day. I think the people will put up with from Bryan very much what they put up with from McKinley. There is no denying that McKinley has committed a class of faults unknown to former Presidents. He has disregarded the Constitution by annexing foreign provinces without the authority of law. He has employed 65,000 Americans to massacre foreigners who had done him no injury, and to destroy their homes. He has declared war, without notice, upon a friendly people, to whom he had first promised peace and coöperation. He has allowed his subordinate officers to denounce the organic law which created them, as worn-out and of no effect. He has, in fact, done all the things which usually precede a *coup d'état*, whether under Julius Cæsar or Louis Napoleon, and, what is unheard of in history, he has secured a Congress in connivance with him. I consider any man who has not done these things as more fit for the Presidency than McKinley, even if that other man were considered capable of doing them.

To tell me that such a man as McKinley is fit for the Presidency because his non-election will cause a fall of stocks, strikes me as ludicrous. This might be considered a sufficient answer for a broker, but I hope for a broker only. Among free and self-governing people it ought to excite a smile. It is the old argument by which Napoleon the Third justified his *coup d'état*. What he said was, that he must be Emperor, must kill those who opposed him, and must put an end to the Republic, or stocks would fall heavily. This is exactly the McKinley argument. There is not one unconstitutional act committed by McKinley, the omission of which would have imperilled the happiness of a single American citizen. If he had court-martialled Otis and Merritt, who have been abusing the Constitution and justifying his own violation of it, it would have secured us the respect of foreign nations, and continued the stability of our power, without the loss of a single life. The permission accorded to his military officers to decry the form of government to which they owe their existence, strikes me as one of the silliest things in his career. The proposal to give a man who is elected to the highest office in the state once in four years authority to decide when he will obey the Constitution and when he will not, to annex provinces when he pleases by simple proclamation, and to make treaties of peace through his creatures, seems to me one of the craziest propositions in history. To decide upon the propriety of this, one does not need to prefer either McKinley or Bryan. Great nations do not compose their state papers while hanging over a stock-exchange ticker.

E. L. G.

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UP THE YENISEI.

KRASNOYARSK, September 7, 1900.

The great Siberian Railway crosses the Yenisei at Krasnoyarsk, where a Russian fort was established early in the seventeenth century, and has now grown up an attractive city of about 20,000 inhabitants. Commodious steamers ascend the river from this point to Minusinsk, a distance, in a straight line, of about 200 miles, but of 300 as the stream runs. It was our intention to proceed farther up the river to the gorge through which it descends from the high Mongolian plateau; but the Chinese war extends its baleful influence to the farthest bounds of the Empire, and so sets in commotion the frontier tribes of this region that it is not safe to venture among them. We are, however, amply repaid for our trip, both by the beauty and grandeur of the scenery along the river, and by the interesting things connected with Minusinsk, and the district of which it is the capital.

At Krasnoyarsk, the Yenisei is about the size of the Mississippi above its junction with the Missouri; but in its downward course it has come through very different scenery. For the first seventy-five miles of the ascent the steamer winds its way against a stiff current, through the tortuous channel cut by the river across a low mountain range running nearly parallel with the edge of the Mongolian plateau, *i. e.*, southwest and northeast. The rocks are largely limestone and slate, of Silurian age, intersected by numerous dykes of volcanic material. The valley of the river is here narrow, with no flood-plains and consequently no settlements. The mountain tops rise from 1,000 to 2,000 feet above the river, and are clothed, for the most part, with forests of birch, larch, and hard pine. The strata are much contorted, and often present precipitous cliffs several hundred feet in height, and worn into striking and fantastic forms. Variety is added to the scene by the numerous rafts one is sure to meet at this time of the year, bringing the produce of the upper country down to the larger markets below. Several of these were loaded with watermelons, while others were sinking below the water-level under the burden of hay which was stacked upon them.

These indications of a fruitful region further up the stream were at length amply verified by our entrance into a rapidly opening country of plains and low hills, which everywhere bore marks of cultivation, and in which flourishing villages made their appearance on every side. The river grew broader, occasionally being two miles wide and full of islands covered with rich verdure. Still, the great blocks into which the highly colored sedimentary strata had been thrown by the upheaval of the neighboring mountains, and the distant mountain peaks themselves, gave marvellous variety and beauty to the scene. Nowhere is there monotony.

Near the city of Minusinsk two small rivers, the Tuba and the Abakan, join the main stream, occupying in the lower part of their courses an irregularly shaped area of comparatively level and very fertile land, about one hundred miles in diameter. This area is devoid of forests, and constitutes what is called in this region a "steppe." The rainfall is slightly insufficient, but not so much so as to prevent rich harvests in the valleys, or successful cultivation of the hill slopes; while nutritious grasses grow freely everywhere, giving support to a large number of cattle, horses, and sheep. Notwithstanding the high northern latitude (54 degrees), the snowfall is so slight in winter that the stock procures food in the fields the entire year around. Owing to the fertility of the soil, the clearness of the skies, and the beauty of the scenery, the Minusinsk district is called the "Italy" of Siberia; and, notwithstanding its secluded position, it has been occupied by a highly civilized population from the earliest periods of history. A striking evidence of the truth of this statement exists in the admirable Museum with which the city of Minusinsk is provided through the enterprise and generosity of one of its leading but most modest citizens, Mr. N. M. Martianoff, who, in 1887, erected a commodious two-story fireproof building to hold the large number of objects of local interest which were accumulating on his hands. This is now filled with more than 50,000 specimens, scientifically classified and arranged for the inspection of the public. With the exception of a small but excellent pedagogical section, the Museum is entirely devoted to the collection and preservation of objects from the vicinity of Minusinsk. The rich mining region in the neighborhood supplies a remarkable variety of ores and minerals, while the extensive Silurian, Devonian, Carboniferous, and Jurassic strata of the vicinity furnish a very complete set of fossils for those portions of the geologic record. The flora of the region is also one of the richest in the world. This is represented in the Museum by about 800 flowering and as many cryptogamic species of plants; while, of the lower fungi, 1,300 species have been collected, 124 of which, and, perhaps, more, are new.

But to the ordinary visitor the archæological and anthropological collections are of greatest interest. Indeed, so important are these that the societies at Stockholm and Moscow have published elaborate monographs upon them. The palæolithic age is but slightly and doubtfully represented in the collection. The neolithic age is, however, quite fully and certainly represented by a variety of implements and some pottery which reminds one of the collections of Indian relics in America. But it is in the relics of the bronze age and of its transition into the iron age that the Museum can specially glory. These have been collected from the mounds and burial-places by the thousand. They consist of swords, knives, daggers, axes, and ornaments of various kinds, all showing great skill in their manufacture and much taste in their design. Among the daggers are some with iron handles and bronze blades, and others with bronze handles and iron blades. Among the objects disinterred are several silver medallions, of the Han dynasty, in China, which must be more than 4,000 years old. These, with various other things, indicate a Chinese occupancy at that early day. There are evidences, also, that even then the iron and copper mines of the region were worked. Some of the crucibles of that time are on exhibition in the Museum. There are also various early inscriptions of uncertain significance, but evidently in aphabetical characters, gathered from the burial-places and ruined shrines. The post-pliocene deposits, too, have yielded abundant relics of the mammoth, the rhinoceros, and the gigantic elk that occupied the region during the palæolithic age.

Altogether the Museum is one of the most interesting to be found anywhere in the world, and it sheds a flood of light on the bright side of life in Siberia. All the larger towns of Siberia are supplied with museums which, by their appearance, bear witness not only to the high intelligence of their founders, but to the appreciation of the general public. Already the large room in which is collected the excellent library of this museum is overcrowded with books, and a commodious fireproof library building is nearly completed on a lot adjoining. All this in a secluded town three hundred miles from the main line of Siberian travel. In Yeneseisk, the exiles have established a museum which is not only a credit to the town, but a striking commentary upon many of the exaggerated stories concerning the general hardships of the Russian exile system.

The fertility of the soil and the delightfulness of the climate in the vicinity of Minusinsk must always make it attractive to the resident population. For many years, also, there have been added the attractions of the mining regions in the surrounding mountains, from which large quantities of gold have been taken. This has, however, so far, been found in paying quantities only in placer mines. The quartz mines in which the gold was originally contained seem to be individually so thin that it is not profitable to work them artificially. But where the disintegrating processes of nature have been at work upon the mountains for so many ages, the gold of an immense mass of metalliferous rock has accumulated in placers which are occasionally very rich. So much of the almost inaccessible country is still unexplored that the discovery of new deposits is likely to continue the supply of gold for a long time in the future. Several isolated lakes in the region furnish a supply of salt both for home consumption and for export. Recently, also, the water of one of them has been found to have special medicinal value, and this season thousands from all over Siberia gathered there during July and August to experience its benefits. A slight amount of arsenic is found to be one of the constituents of the water.

At one point on the way to Minusinsk the Tchulym, a navigable tributary of the Obi, approaches to within six miles of the Yenisei, and offers an easy portage from one river basin to that of the other. The construction of a canal across has often been talked of, but a difference of elevation of 440 feet renders the project impracticable. This, however, illustrates how the remarkable river systems both of Russia and of Siberia are connected together, thus accounting in no small degree for the remarkable unity of the Empire. With only short portages one can go by water from the Danube to the mouth of the Lena and to the Sea of Okhotsk. About 200 miles below Krasnoyarsk, the Ket, a navigable tributary of the Obi, bends so near the Kas, a short tributary of the Yenisei, that small cargoes have actually passed, without breaking bulk, from one river system to the other. The attempt, however, to maintain continuous navigation through the Kara Sea and up the Yenisei has been definitively discontinued. The ice barrier is too formidable to be regularly overcome. But the trans-Siberian Railway

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renders that route superfluous, and brings to the tourist, among others, easy access to one of the most interesting regions and pleasant summer resorts of the world.

G. FREDERICK WRIGHT.

ENGLISH COUNTRY LIFE.

DEEPDENE, FRIMLEY GREEN, ENG., August 27, 1900.

As the beauty of English landscape is in its most quiet and rural scenes, and the substance of the nation in the classes which live in the country, so the charm of English life is in that which one meets and enters into with the people whose permanent existence is in their country houses. The wealthier and the aristocracy, who have their houses in London, and go down only for the shooting and hunting seasons, and who take the country as a change from, or alternative to, the excitement of city and court life, do not interest me; their pursuits and their pleasures do not chime with philosophy or the fruits of serene thought, and if by chance I have passed the "Saturday to Monday" in one of their houses, there was no residuum of satisfaction in the memory of it. The class of English people who cultivate the "Saturday to Monday" worship is large, and in some cases most interesting as examples of varied culture and of the art of displaying it in society; but the worshippers in it are social decorations rather than useful members of society, and, with a single exception, are to me bores. People who are all accomplishments are like those pseudo-fruit trees, the double-flowering kind, like the "flowering cherry," apple, etc., good to put in a hedge for the public enjoyment, but useless to the individual; the results of a one-sided culture that leaves no seed in the plant.

But to the passing foreigner, intent on knowing what the English are, the "Saturday to Monday" institution is indispensable as a branch of the school for studying the social condition. One meets everybody, or at least a little of every kind that enters into society properly speaking, and in certain houses you will see much of what is most notable in England; but the cult is kept up only in houses of a certain importance and magnitude, for to entertain even half-a-dozen people besides one's own retinue and belongings requires a large house and a great staff of servants. Even there the hospitality is not on the impulsive and often ostentatious scale one meets with in America; there is always a certain measure and reticence of private initiative—you are a guest with reserved rights, and not the captive of the bow and spear of your host. I remember Tom Hughes's expression of surprise, after a visit to Naushon, at his not being allowed to pay for his postage stamps while there, as if the triviality of a few pence was, on account of the form it took, viz., that of a tax payable to the Government, to be regarded on quite other grounds than other expenses incurred for the guest. It was evident that he thought it something of an indignity, or a declaration of insolvency on his part. I have noticed in England a similar reserve in regard to trivial expenses, as when, on a walk with an artist friend, I had invited him to take a glass of beer at a wayside inn, and he, insisted, with a certain *amour propre*, on paying for his own drink.

I like the English form better than the exuberance of our hospitality, but there is one usage inseparable from it which, I must frankly say, revolts me. That is the custom of "tipping" the servants of your host when you leave—a custom so rigid that amongst Englishmen there is a sort of tariff recognized: so much to the butler, so much to the chambermaid, etc.; and the difficulty and perplexity which arises for one who does not know the tariff, is such that I have renounced staying at the houses even of my most intimate friends, and abjure the "Saturday to Monday" worship entirely. I suppose that when my modest cottage is honored by the presence of an English friend, he, or especially she, insists on giving my servants the usual tip, but it is to me a humiliation, and I have long contemplated putting up a notice in the spare bedroom to request the guests not to tip my servants; and, to content the maids, to establish a tariff of my own for the services they are called on to perform beyond those of our regular routine, to be added to their wages at the end of the month. But a step of this kind, in so conservative a community as ours, would be so grave an infringement of usage that I have never had the courage to take it, the more that I am very doubtful if my guests would pay any attention to the injunction. I have visited (only once) in a great house, the seat of one of the most munificent and generous men I knew in past days in England, and when I left in the morning found the servants in a line at the front door behind my host, to receive their tips, a half-sovereign each. I felt a spasm of momentary mortification, imagining the case to be mine at the other end of the stick. In the days when I shot and fished, I was obliged to refuse all invitations to throw a fly or bring down a partridge because I could not afford the tip which many an Englishman, as poor as I, pays, not to be excluded from the social world which is to him so important. One of them told me of the way it works with such, in a day's partridge-shooting on well-kept preserves. At the end of it, when the shooters and game-keepers mustered in the great hall, he offered the head keeper two sovereigns. The keeper drew back with dignity, saying, "We do not take anything but paper here, sir." "Then probably the underkeeper will take it," the guest replied, handing the money with the word to that official, who did not refuse it. The Marquis of X. once offered me his trout stream, a famous preserved water, which I declined, as I knew that a satisfactory day's fishing on it would cost me at least a £10 note. I have renounced, "for good and all," the murder of my fellow-creatures, but if I wanted to catch a trout I should find it cheaper to go to Switzerland to do it than to try a preserved stream in England.

Perhaps the custom is a useful check on hospitality, for there is no other that I can see to the Englishman's open-housedness, once you are presented with a proper recommendation. Coming into this neighborhood, where I had no acquaintance, and without a letter to any one, we received, with the earliest knowledge of my occupation of a house in the section, the visits of every gentleman and lady residing within several miles of the place—a formal and stately welcome to the community. This is the obligation of English hospitality, unlike that in use on the Continent, where the new-comer is expected to make the first visit and take all the difficulties of the entry into society without the assistance of the resident. Italy was a civilized land when England was yet in barbarism, but I doubt not that the Englishman of A. D. 1000 was a hospitable man, for the usage is bred in the bone, while the Italian, excepting where there has been intermarriage with English people or residence in England, is an extremely inhospitable one. I have lived in Italy many years and have a host of Italian friends, some of them very warm ones, but, except where English influence has reached, I have never been invited to dine or pass the night in an Italian house. It is the same in Greece. But in rural England there is really a great embarrassment for a busy man, especially when his strength is foregathering, in the grave cordiality of his neighbors; and to respond adequately to all the courtesies I receive, I should be obliged to make it my occupation. I keep no carriage; the neighbor who has one even offers to send it to bring me, when there is much walking to be implied in the acceptance of his invitation—and we live far apart, for the Englishman, differing from most Continentals, likes room, and hates the huddling which is, to the Italian and Frenchman, safety and consolation even for a poor estate.

The commercial economical organization of this state of society is noteworthy, and I doubt if there is in America anything to correspond, as there is probably nothing to correspond to the state of the social drift. For this scattered community, the individuals of which reside over an extensive country, not more than one of its members (who enter into society) to a quarter of a square mile, perhaps, and which, it might be supposed, would find difficulties in the commissariat, there is a corresponding organization of shops of all kinds. The butcher, the baker, the grocer, and, except in very warm weather, even the fishmonger, pervade the district with their rapid carts, each day taking the orders for the next day; and, with no more trouble than those in the cities have, we get our supplies, not, it is true, with all the variety in choice the citizen has, but so complete that no one need repine at the deficiencies; and to this is added the service of the parcels-post, rapid and liberal. For instance, we receive this morning a supply of fruit from the Isle of Wight, gathered yesterday and delivered before breakfast. On stated days we may have a hamper of fish, direct from the nets, perhaps a brace of grouse from a friend on the moors, or, in a few days, a couple of partridges from another who has had a good day's shooting, so that in all material comforts we lack nothing. And then we have the pure air, the walks in the open country, and the silence, and as much seclusion as our philosophy demands. There are rare dinner parties (to which I never go), more often a quiet lunch where one may meet the most congenial of our neighbors, but very commonly the five o'clock tea, which here shows its veritable *raison d'être*, for in the city it is a solemn bore. I know no position where so large a balance to the credit of the rational life is given as in this. I have left out of consideration here the lower classes of the country population, but it is only for another letter.

Among those who do not know him, the

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Englishman has the reputation of a cold and selfish man, but that is the shell. The hard workers in all humanitarian movements one meets in unobtrusive ways in this country population, especially among the women, make one love the people in proportion as one knows them.

W. J. STILLMAN.

Correspondence.

IMPERIALISM EXPOUNDED.

TO THE EDITOR OF THE NATION:

SIR: Is not the position of the babblers of Empire and Destiny exactly described in the following?

"'Well, Sir,' quoth the Squire, 'since it is absolutely necessary, for the gaining of Kingdoms, to Murther that poor Melon Keeper, I'le oppose it no longer. You may e'en put your Hand to the Plow. Since I am among Wolves, I must howl as well as they. It is true that Orlando has done us no wrong; but why should he stand in our way? When it Rains, unhappy they who stand under the Spouts." (Avellaneda's 'Continuation of Don Quixote,' Stevens's translation, p. 44-5.)—Respectfully,

ALFALES YOUNG.

SALT LAKE CITY, October 3, 1900.

THE APPEAL OF THE DUTCH PROFESSORS.

TO THE EDITOR OF THE NATION:

SIR: Will you allow me to comment upon the letter of Prof. de Sumichrast in your issue of May 31, with regard to the appeal of the Dutch professors to their American colleagues? Prof. de Sumichrast says that the Declaration of Independence is the worst thing the professors could quote, because the Boer Grondwet allows no equality between colored and white. But did the colored people in America have equal rights at the time of the Declaration? No; for years afterwards slavery still existed. Had the Americans, therefore, no right to independence and to their Declaration? How can equal rights be granted to mostly still barbaric folks, while the population stands as about 100,000 Boers against a million of blacks?

The Boers are, however, not unconcerned about the natives. In 1890 the Reformed Church had twenty-eight missionaries among them. A German missionary relates how Gen. Joubert, visiting his station, expressed his joy to find himself among Christian Kaffirs, worshipping the same God as his people. The fact is, that the Boer legislation secures a better treatment to the Kaffirs than the laws in the British colonies in South Africa. It is stated in the London *Morning Leader* that in Natal the corvée system exists, by which natives may be compelled to work on the roads six months out of twelve. The treatment of the natives working under the compound system in Kimberley, as described by Cronwright Schreiner, is dreadful—slavery in the worst sense. Under the Boer Government the Kaffirs were not compelled to work, and earned, as did the Uitlanders in Johannesburg, high wages. The benefit of British occupation is shown best in what Major R. White writes in a letter to the *Daily Telegraph*, completed by a telegram from Pretoria September 3:

"The Imperial Government is at present paying native workmen at the rate of £1 10s. a month, and the mines are paying the same, as compared with £3 a month before the war. It is suggested that the native Labor Departments should be reconstructed under Government control, in order to induce the East Coast and other natives to return to the Rand."

In Boissevain's 'Struggle of the Dutch Republics' several statements by English authorities bear testimony to these facts.

As to the franchise, the Volksraad passed a law that full franchise could be obtained after seven years' residence, the law being even retrospective; the republic offered to make it five years if England would abstain in future from mixing in its internal affairs and agree to arbitration. But England would not. In Belgium the period for residence is fifteen years for unmarried, ten years for married men; in Austria ten years. The English naturalization act of 1870 decrees that the Secretary of State, after a five-years' residence, can grant or refuse naturalization, without giving reasons; his decision to be without appeal. Fancy such a law in a state which England wanted!

The alleged oppression of the Uitlanders was, for England, only the means to the end; as is illustrated by the fact that so many of the non-British Uitlanders defended with their lives that oppressive Government. According to many English and American correspondents, the humane behavior of the Boers contrasts favorably with that of the British, who, under Roberts, are now establishing a reign of terror in the Republics, burning the houses *because* the men are on commando, and declaring men rebels who are fighting for and sacrificing so much for their country. In the *Morning Leader* of last week appeared the following letter written by Private F. Bonsor to his wife:

"Of course, all farms and houses on our way are looted, burned down, and destroyed. It looks an awful shame, and the scenes are simply sickening at times, when some poor women try hard to save something for themselves and their children: but we cannot pass over the fact that their husbands, fathers, and sons are all away, fighting against us, and are the men who are dealing death among us day after day. It really looks terrible when, glancing back on the way, you see smoke and flames all along the sky-line, and shadows of women and kids running about trying to save something."

One of the English war-cries is that the Boers are averse to their civilization. At the Paris Exposition the S. A. Republic received the grand prize, highest award, for primary and secondary education.

Benjamin Franklin's words, "There never was a country so much and so long persecuted with vehement and malicious abuse," are again true in the case of the Boer Republics. I may quote the following from Prof. Theodor Mommsen as a specimen of European opinion:

"This war is not only, as every war is, a calamity, but also an infamy. The repetition of Jameson's raid by the English Government (I won't say by the English nation), dictated by banking and mining speculations, is the revelation of your moral and political weakness. If there still remained in England some wisdom and some patriotism, it would send Mr. Chamberlain to Coventry to elaborate there his three-cousin system, and accord to a wronged people not only the peace but the full sovereignty they have a right to. This is certainly not businesslike, but it would be a moral victory effacing every military defeat."

Though their outlook is dark just now, God and their right are with them, and they trust to win, be it that the war lasts seven years, as it did in the case of America, or as with Holland.—Yours truly, A. SWETS.

OXFORD, ENGLAND, September 23, 1900.

TOLSTOI MALTREATED.

TO THE EDITOR OF THE NATION:

SIR: I have not yet seen, in any review of Tolstoi's 'Resurrection,' anything like an ample tribute to the exceedingly bad character of the translation presented by the American publishers. Whatever may be the literary qualities of the original work, they cannot be other than misjudged in a form which demonstrates that the translator, if versed in the Russian language, knows little of English.

What shall we say of the statement that "the prisoners washed, dressed, and came out for *revision*"? or the felicitous remark of one of the characters, in reference to a deceased friend—"I have been so bountifully treated by *the dear defunct*"? To another class belongs a great number of cases where the translation, if in correct English, is yet so clumsily literal as—probably—to misrepresent the effect of the original. Tolstoi's remarkable collocations of adjectives, for example, should be modified by a friendly translator, so as to preserve us from such statements as this:

"The strong handsome Philip . . . went on quietly carrying out the orders of the worn, weak, false Sophia Vasilievna."

The most noteworthy of these infelicities is the "squint" which characterizes the eyes of the heroine. Even though Tolstoi's idea of feminine beauty should be as revolutionary as his more familiar heresies, it is unlikely that the word translated "squint" was intended to convey the impression that it does in English. At any rate, to be told in a moment of profound emotional significance that "she looked at him with those unfathomable, squinting eyes of hers," is incontestably bathetic.

We are the less surprised that the American publishers should have let this translation go without revision, when we see how they have let it be printed. Abbreviations and Arabic numerals attract the eye at almost any first glance at the book, in places from which they are debarred by polite printing. It may be unreasonable to object to such labor-saving devices, but until we become more familiar with them their suggestiveness is most unliterary. Examples are the following:

"She was already 27, and he was hardly her first love."

"Moved his arms 20 times."

"This understanding of him, *i. e.*, the recognition of his superior merits."

One is inclined to wonder, after this, whether we may expect from Messrs. Dodd, Mead & Co. an edition of Tennyson printed in this fashion:

"½ lea., ½ lea.,
½ lea. onward.
Into the valley of death
Rode the 600."

R. M. A.

UNIVERSITY OF PENNSYLVANIA.

CELTIC CHAIRS IN BRITAIN.

TO THE EDITOR OF THE NATION:

SIR: In your review of 'The Welsh People,' by Professor Rhŷs of Oxford (p. 214

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of your No. 1837), the reviewer refers to the author as "the occupant of the one chair of Celtic in a British university." A chair of "Celtic languages, history, literature, and antiquities" was founded in Edinburgh University in 1882, and, as late as 1899 at least, was occupied by Prof. D. Mackinnon. Has it gone out of existence? A SCOT ABROAD.

September 23, 1900.

[We stand corrected; the subject of the book under review did not remind us of Professor Mackinnon's Gaelic researches. It is possible also that one or more of the lecturers on Celtic in the recently created Welsh colleges may bear the professorial title.—ED. NATION.]

Notes.

From John Lane's autumn list we select 'The Later Work of Aubrey Beardsley,' with upwards of 170 designs; 'A Guide to the Study of Bookplates,' by J. B. Leicester Warren (Lord de Tabley); 'Old London,' a series of lithographically illustrated volumes of scenes and places; 'Architectural Remains of Old Richmond, Petersham, Twickenham, Mortlake, and Kew,' drawn in lithography by T. R. Way; 'An Illustrated Historical Handbook to the Parish of Chelsea,' by Reginald Blunt; 'The Birds of My Parish,' by Evelyn H. Pollard; 'John Oliver Hobbes Birthday-Book,' arranged by Zoe Proctor; 'Sleeping Beauty, and Other Prose Fancies,' by Richard Le Gallienne; 'Tchaikovsky,' a critical study and biography, by Rosa Newmarch; W. H. Mallock's experimental 'Lucretius on Life and Death, in the Metre of Omar Khayyám'; 'The Professor, and Other Poems,' by Arthur Christopher Benson; Borrow's Works in five volumes; and Helps's 'History of the Spanish Conquest of America.'

Funk & Wagnalls will publish 'Forward Movements of the Last Half-Century,' by Arthur T. Pierson, D.D.

The Craftsman's Guild, Boston, reverts to a species of "block-books," in two hand-lettered volumes, 'Gray's Elegy,' and 'Two Lyrics,' by Father Tabb. Mr. Herbert Greyson does the lettering in the former case, and Mr. T. B. Hapgood, jr., in the latter, in mediæval fashion, with borders, initial letters, etc., to match. Miss Emile Marthecia Whitten will illuminate the Elegy. In both, burnished gold-leaf will be employed.

A. C. Armstrong & Son announce the second volume of Dr. George Matheson's 'Studies of the Portrait of Christ,' and 'The Minor Writings of Charles Dickens: A Bibliography and Sketch,' by F. G. Kitton.

The Dent-Macmillan "Temple Classics" maintain a reputation for entering the untrodden ways of literature in including a translation of the 'Romance of the Rose' in the series. The translator, Mr. F. S. Ellis, known favorably from his modernizations of 'Reynard the Fox' and the 'Golden Legend,' indicates the significance of the work in a prologue. Of this, it is sufficient to say that the thirteenth-century poem of the Frenchmen Guillaume de Lorris and Jean de Meun perhaps more fully represents the code of courtly love and the social and political ideas of the later Middle Ages than any other single work. The curious in these matters will find its reading in Mr. Ellis's version not only profitable, but entertaining. Except for the fragmentary translation attributed in part to Chaucer, Mr. Ellis has had no predecessors in his task, although critics have necessarily occupied themselves with a poem which so profoundly influenced English literature. The present version will be acceptable to the increasing number who are interested in the history of literature.

From the Thomas Y. Crowell Co. comes 'The Complete Works of Geoffrey Chaucer' in two volumes. The work has a judicious introduction by Professor Lounsbury; otherwise it is hard to see the place this new edition is to fill. The text, unless every indication deceives, is that of Skeat's 'Chaucer,' from which the facsimiles of MSS. obviously come, while the two volumes are each nearly as bulky as the one-volume Clarendon Press edition, with no corresponding gain in typography. We still lack a reader's Chaucer, and that publisher who should have the courage to omit all the prose, reprinting, with a minimum of annotation, a good text of the poetical works in three or four handy volumes, would be certain of his reward.

Uniform in size with the foregoing and with the same ornamental binding is an edition of Burns bearing the same imprint. And the industry of Messrs. Crowell is further evidenced by a little volume of selected 'Literary Essays by Thomas Babington Macaulay,' edited by George A. Watrous, and by three of Dumas's novels in bright attire, viz., 'Forty-five Guardsmen,' 'Marguerite de Valois,' and 'La Dame de Monsoreau.' None of these call for any special comment. The Dumas series is illustrated by Frank T. Merrill.

We have already noticed the extraordinary version of Rabelais by Sir Thomas Urquhart, republished in the beautiful series of "Tudor Translations" (London: David Nutt), and have now before us the final volume containing the fourth and fifth books, put into English by Peter le Motteux. Urquhart, so far as he can be classed at all, was a belated Elizabethan, and never drops his personal dignity and high seriousness even in the wildest extravaganzas of his author. Motteux belonged to the group of recalcitrants, or literary libertines, of the eighteenth century, who registered their protest against the classic and Addisonian style by flippancy, pertness, and vulgarity. Motteux, however, is by no means a bad translator. He understands his author's language better than Urquhart did, being a Frenchman born and bred, of old Huguenot stock, and he has mastered vernacular and idiomatic English as scarce any one not born to the tongue has done. Although he is too often silly and pert where Urquhart would have been grave, and offensive where Urquhart would have been only astonishing, yet the editor (Mr. Whibley) may be right when he says that this version of the fourth and fifth books "will represent Rabelais in English for all time."

The second edition of Oscar Moll's 'European Health and Pleasure Resorts' (Cologne: M. Du Mont Schauberg) is fullest in the case of Great Britain and Ireland, which occupy half the volume, with Germany, France, Holland, and Switzerland next in order at a long interval. The information, however unequally allotted, is very useful, particularly the tables of health resorts under each country (but in France Mont-Dore should not have been printed "Mont-Doré"). At the end will be found a tourists' telegraphic cable code, a dictionary of phrases, and a folded map of "monumental Paris," a combination of plan and bird's-eye view well calculated to aid in the search for public buildings and to give a clear idea of the location of the suburbs. There is a certain number of good illustrations.

The Gildersleeve-Lodge Latin Series (University Publishing Co.) adds a new volume on 'The Roman Elegiac Poets,' edited by Professor Carter of Princeton. The text comprises about thirty pages of Tibullus, sixty-five of Propertius, and twenty-five of Ovid. The introduction, while dealing more fully with these three authors, sketches briefly but carefully the whole history of the elegy as a form of Roman verse. The editor sides with the current reaction against explaining everything in Roman art or literature as an echo from the Greek. The keynote to his method is found in two statements of the preface, that literary and sociological elements are emphasized as the best means to prevent the student from dropping his classics in the later years of his course; and that ideas and things, not constructions and words, are illustrated in the citation of parallels from other poets. Such a treatment of the elegy opens the way to a very profitable term's work in the hands of a competent teacher, and the wonder is that the necessary text-book has been so long delayed.

In a slender volume of thirty-eight pages, handsomely printed and accompanied with a good map of the field, published by Belknap & Warfield, Hartford, Col. Jacob L. Greene has presented a restatement of the part borne by his personal friend, Gen. William B. Franklin, in the battle of Fredericksburg, for the benefit of readers of this generation who are apt to labor under the delusion that contemporary official judgments upon public servants are true and final verdicts. Gen. Franklin was an able and devoted officer, who was made one of several scapegoats for the disastrous failure of Gen. Burnside to carry Fredericksburg on the 13th of December, 1862. What Gen. Franklin proposed to do with his grand division of 40,000 men at the Union left, and what the confused and ever-changing plans of Gen. Burnside restricted him to doing—with one result among others, that Franklin was, later, accused of failure to fully coöperate in the general attack (although few military students attach any weight to this charge)—is set forth clearly and in a moderate temper in Col. Greene's book. It seems to us that the readiness of the Government to allow so competent an officer as Franklin to be permanently dropped from the army, was due less to any especial evidence with regard to his conduct at Fredericksburg than to the cause which brought odium upon other excellent officers (Fitz John Porter, for example), namely, his associations with McClellan. Upon such matters this book does not touch, and it is well to have Franklin's conduct at Fredericksburg discussed so fairly upon its naked merits.

'The Boers in War,' by Howard C. Hillegas (D. Appleton & Co.), while written by an admirer of Oom Paul and his men, gives an entertaining, and in many respects humorous, account of the constitution of the forces which for a year have withstood many fold their numbers of well-disciplined British troops. Of army discipline the Boers

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seem to be quite ignorant and destitute. Their force is the sheerest democracy of volunteering. Boys of thirteen jostle in the ranks old men of seventy, although, when the battle losses are counted up, the victims are, as usual, mostly of men between twenty and thirty years old. The Western soldiers of our civil war who fell into roll-call "to please the captain," were prototypes of those farmers, whose vote, in public discussion, many times (according to the writer), decided that a battle should not go on, the opinion of the general to the contrary notwithstanding. The religious conviction of the Boers is their sole discipline. To do their duty to God and country is a more effective summons to combat than any authority of officers; and if, in their judgment, the battle is not promising, they disperse at will, and go home or rally at some more hopeful point. This account throws light upon the utter collapse of Boer resistance when their positions seemed impregnable, and it also explains the audacity of many an assault upon and capture of English bands by mere handfuls of men used to hunting wild beasts and savages at a perilous disadvantage.

The Boston Public Library, at the date of its annual report just issued, contained 746,383 volumes, an increase of 30,333 for the year. The circulation was 1,251,541 volumes, a number slightly greater than that of the previous year. There are seventy-one branches and agencies for the distribution of books, which would seem to show that every section of the city is brought into the library system. Included in these are eleven schools, and it is certainly encouraging to note that the annual circulation at the Hancock School at the North End, the home of Italians and Jews, is nearly 7,000 volumes. The publications of the Library, the most important of which was Prof. William Z. Ripley's Bibliography of Anthropology and Ethnology, amounted to 773 pages. The most interesting of the special reports is that of Mr. Worthington C. Ford, the chief of the department of documents and statistics, or, as he aptly terms it, the "Sociological Laboratory." In it he shows lucidly what has been accomplished in the two years of its existence, his guiding aim being to make it a library for the study of the economic conditions of the world.

The last number of the *American Journal of Archæology* contains a summary by Dr. Waldstein of the results of the excavation of the Argive Heræum, forestalling the official publication now in the printer's hands. Dr. Waldstein agrees, apparently, with Dr. Dörpfeld in assigning the remains of the earliest Greek civilization yet found to the third millennium B. C. From that period on, there was a continuous indigenous development, as shown in buildings, pottery, and the like. The Heræum itself was a peculiarly favorable site in which to study the development of that civilization, constituting as it did a religious centre for the Argive territory from the most remote period onward. The earliest constructions found there, according to Dr. Waldstein, date from the nineteenth century, which corresponds with the old Greek tradition of the number of generations of kings who ruled in Argos, and antedates, therefore, by about 400 years the Mycenæan age. The various buildings which succeeded one another on the same site testify, by the direction in which they fronted, to the order of succession of the cities which controlled Argos—which, as Waldstein points out, is not to be confounded with the city of Argos, but designates the whole Argive territory—as being Tiryns, Mycenæ, and the city of Argos. This valuable and suggestive summary excites a desire for the appearance of the official publication of the results of the excavations of the Argive Heræum.

The September *Rundschau* contains two articles, the one a character-sketch, the other biographical, on the Austrian novelist Marie von Ebner-Eschenbach, the seventieth anniversary of whose birth occurred on the 13th of the month. Eugen Zabel's description of the Siberian Railway gives one an idea of the magnitude of the enterprise and of the surprisingly complete accommodations of the *trains de luxe* between Moscow and Irkutsk. It is also interesting to learn that the university library at Tomsk has on its shelves one hundred thousand volumes, including the private library (of 10,000 volumes) of Rudolph von Gneist. Walther Gensel, writing on Art at the Paris Exposition, speaks more fully of the exhibit of sculpture and of the products of industrial art than any other correspondent whose reports have come to our notice. With the October issue the *Rundschau* begins its twenty-seventh year. Among the most noteworthy contributions promised for early numbers are Letters of Travel by Ernst Haeckel.

In the Bulletin of the National Central Library of Florence for August 31 will be found a list of the Government libraries of Italy, with a brief statement of the character of each. Thus, the National Central of Florence is the legal depository of all publications that see the light in Italy. The Milan Nazionale Braidense has since 1884 been limited in its acquisitions to historical science, literature, philosophy, social science—in harmonious coöperation with the other public libraries in the same city. The Turin National is strong in works for the study of jurisprudence, literature, history, and natural science. The Marcian at Venice is distinguished above all by its invaluable MS. collections for the classics (Greek especially), and for the political and literary history of Venice and indeed all Italy. Fine arts and industrial arts distinguish the collection of the Marucellian at Florence. The Laurenzian in the same city is composed almost wholly of manuscripts, to which its printed works are ancillary; the Riccardian makes a specialty of manuscripts pertaining to Italian (particularly Florentine) literature and history. The Public Library at Lucca has more than three thousand volumes of manuscripts. The Estense of Modena has absorbed two collections of medical works and works in natural history. Oriental books and manuscripts mark the Palatine of Parma. The Angelica at Rome possesses a great number of bibliographical rarities. Whatever relates to Sardinia should be sought in the Government library at Cagliari. The University Library at Naples tends more and more to become scientific; the Brancaccian gives special attention to Neapolitan history. Music is the excuse for the library of the R. Accademia di S. Cecilia in Rome; while the Vallicellian concerns itself mainly with the city and the Church of Rome.

Students of American history should be directed to the Calendar of the Jackson-Lewis letters (1806-1864) now publishing in the Bulletin of the New York Public Library, beginning with the September number. These manuscripts formed part of the Ford collection, and are displayed in three indexes, of writer, receiver, and chronological arrangement. The abstracts are very full. When the document has been printed, note is made of the fact. Two of Andrew Jackson's letters relate to the charge of his political enemies that he had been a slave-dealer, while one tells of his having to sell a negro to meet his son's note—no antinomy in the Southern view. Against J. Q. Adams he is very violent—"deranged or superlatively wicked," "wicked reckless old man," who "will write hundreds of memorials and spread them over the country for the abolitionists and others to sign." Urging the appointment of a youth named John Adams as midshipman, he says "the lad has not a drop of John Q. Adams's blood in him, he is a boy of good morals" (such is the juxtaposition and pointing of the abstract).

The Canadian Institute of Toronto celebrated in December last the fiftieth anniversary of its foundation, and has commemorated that event by the publication of a semi-centennial memorial volume of Transactions. The introductory article, by Sir Sandford Fleming, deals with the origin and early days of the Institute, and is of special interest as a record of affairs in which he was an active participant. The remainder of the volume is made up of papers by members of the society. The first of these are geological studies by Prof. A. P. Coleman, who describes the Iroquois Beach, and Dr. Robert Bell, who treats of the geological history of Lake Superior, tracing the origin and development of the lake itself rather than the geology of the surrounding country. In an illustrated memoir on the anatomy of the orang-outang, Prof. A. Primrose gives a detailed account of the external characteristics of that animal, and deals at considerable length with the myology of its extremities. Lieut.-Col. Ernest Cruikshank contributes an historical account of the contest for the command of Lake Erie in 1812-13. These are but a few of the titles which fill the table of contents.

—Prof. Anton E. Schönbach's collection of essays, entitled 'Ueber Lesen und Bildung' (Graz: Leuschner & Lubensky; New York: Lemcke & Buechner), earlier editions of which have been noticed in these columns, has evidently found its way to the class of readers for whom it was intended, the sober-minded, unimpassioned observers of literary affairs; for it has just appeared in a sixth, enlarged edition, the particular feature of which is an attempt to do justice to the most recent phase of German literature. It can hardly be said that Professor Schönbach is, by training or temper, especially well qualified for this task. Living in a remote corner of Austria, he is out of contact with the great stream of modern German literary life, and he evidently does not find it easy to adjust himself to a situation which in many ways must be a shock to his æsthetic sensibilities and predilections. He altogether lacks that active sympathy with the modern movement which gives to such works as Steiger's 'Das Werden des neuen Dramas' or Volkelt's 'Aesthetik des Tragischen' so inspiring a breath. He is inclined to measure the achievements

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of a Sudermann or Hauptmann by the standards derived from the study of so entirely different characters as Anzengruber or Rosegger. But whatever defects Professor Schönbach's criticism may have on account of its lack of sympathy, they are fully outweighed by its remarkable fairness and impartiality. His analysis of Hauptmann in particular belongs to the sanest and most enlightening observations that have been made about this elusive genius; and it is gratifying and encouraging to the friends of "Youngest Germany" to see even so cool and unemotional a scholar as this old-fashioned philologist paying his respects to the new artistic ideals that are shaping the literature of to-day. Perhaps the most constructive part of this whole chapter is the attempt to connect the present naturalistic school with the Romantic revolt of the beginning of the nineteenth century.

—Under the title, 'Drei Wanderjahre Platens in Italien,' Professor Friedrich Reuter, the well-known Rückert scholar, gives an interesting account, in the *Jahresbericht des historischen Vereins für Mittelfranken*, of the first three years of Platen's sojourn in Italy, the period from 1826 to 1829, largely on the basis of hitherto unpublished letters to and from the poet himself. It is a pathetic picture which these pages bring before us. They show a man absolutely genuine and truthful to himself and others, filled with the highest artistic and moral ideals, gifted with a wonderfully fine sense of form, inspired with noblest thought, yet utterly unable to reconcile his exalted principles with the demands of ordinary life, scornfully spurning the commonplace joys and cares of his fellow-men, severing in a fit of passion the tenderest ties of friendship and affection, consuming himself in lonely disgust at what he considered the injustice done him by an ungrateful people and an unappreciative age. Perhaps the saddest part of Platen's Italian experiences was his relation with his compatriot and fellow-poet Kopisch. When the two men met, in 1827, at Naples, Platen was in a particularly hypochondriac state of mind, so that the sunny, serene temper of the amiable Silesian acted upon him as a health-giving antidote. Kopisch, on his part, saw in Platen the great master and teacher for whom he had been longing and to whose guidance he was willing to commit himself unreservedly. No wonder that the friendship which grew out of this first meeting was, for a time at least, of the most impulsive, affectionate sort; and there can be little doubt that Kopisch in particular was so completely carried away by it that he would never have dreamed of doing anything which might endanger his newly found happiness. It was Platen who shattered it, and he did so because—incredible as this may seem in so high-minded a man as he was—he did so because a common acquaintance of his and Kopisch's had published in a Berlin journal an article in which, of the German poets living at that time in Italy, Kopisch was treated in a particularly friendly manner. It is very much to Kopisch's credit that, in spite of the brusque challenge which Platen sent him in consequence of this article, he never ceased to keep the memory of his friend in loving veneration.

—"L'Hématozoaire du Paludisme: Pathologie—étiologie—prophylaxie," by Maurice Neveu-Lemaire (8vo, pp. 24, with two plates and other figures), an important contribution on a topic of present interest, forms the first number of the *Causeries Scientifiques*, a new serial published by the Société Zoologique de France, in addition to the Memoirs and Bulletins of heretofore. The subject is the blood-parasite causing the fever known, under various forms and numerous names, as marsh, malarial, intermittent, remittent, quotidian, tertian, quartan, etc., or simply by the general term "malaria." The essay is monographic; the locality of the research is southern Europe. Development, effects, history, and remedies are traversed. Several of the species of the hæmatozoon noted since Laveran's discovery of the first, in 1880, are reduced to synonyms. The three retained are *Plasmodium malariæ*, as parasite of the quartan fever, *P. vivax*, as of the tertian, and *Laverania præcox*, as of the æstivo-autumnal. Different dispositions of patients, different conditions of the parasite; the quartan fever as simple, double, or triple, the tertian as simple or double, and the irregularities of the æstivo-autumnal, together with the possible presence of two or more kinds of the parasites in the same patient, appear to provide sources for all complications. Ten or more of the stages of each parasite are figured, and those passed in the intermediary host are distinguished from those in the human blood. The intermediaries are mosquitoes—not the culex so common in most parts of the country, but allies, species of another genus, *Anopheles*, abundant in districts affected by malaria. Malarial mosquitoes usually stand with the entire longitudinal axis in a right line forming an acute angle, at the beak, with the plane on which the insect rests, and in most of them there are spots on the back. The common mosquito, culex, holds its beak at an angle with the rest of the axis, the latter portion being nearly horizontal with the plane of support; and the species are more humped on the shoulders. In the water the larva of the malarial mosquito rests horizontally, parallel with the surface; culex rests with the tail at the surface and the head downward. *Anopheles* takes the parasites with blood from the fever-stricken, then, advanced in development, they are passed on to others it may bite. *Claviger, bifurcatus, pictus*, and *pseudopictus* are the European species of this mosquito noted as harboring the parasites, but it is said that the cycle of development is completed only in the first. The remedy for the fever, *i. e.*, the parasites, is quinine; that for the insects, in the larval stages, is a thin film of petroleum or kerosene on the surface of the water in which they exist.

—In connection with the foregoing, we may notice a paper more recently published by the United States Department of Agriculture, Division of Entomology, "Notes on the Mosquitoes of the United States," giving some account of their structure and biology, with remarks on remedies, by Dr. L. O. Howard (8vo, pp. 70, with numerous illustrations). This pamphlet treats of the insect host, the transmitter, rather than of the blood-parasite itself. Literature, habits, etc., are discussed at length, and, with its excellent illustrations, the work affords ready means of distinguishing the dreaded species and malarial localities. Thirty species, in five genera, of about 250 known species of mosquitoes, are said to be American. Only three American species of the malarial *Anopheles* are noted—*A. crucians, A. punctipinnis*, and *A. quadrimaculatus*.

THE ENGLISH CHURCH.

A Popular History of the Church of England. From the Earliest Times to the Present Day. By William Boyd Carpenter, Bishop of Ripon. E. P. Dutton & Co. 1900.

The English Church, from its Foundation to the Norman Conquest. By William Hunt, M.A. The Macmillan Co. 1899.

Five Great Oxford Leaders. By the Rev. Aug. B. Donaldson, M.A. London: Rivingtons. 1900.

We bring together under one heading three volumes on the history of the Church of England. All are written by members of that church and of its clergy. Dr. Carpenter is Bishop of Ripon, Mr. Donaldson is Canon Residentiary of Truro, and Mr. Hunt, though unconnected with a cathedral, is also in orders. How the character of each volume is conditioned by the fact just stated is, in part, obvious; but if we are bound to recognize throughout a tone of devotion, it by no means follows that candor of treatment is lacking. We differ at more than one point from more than one of the writers, but we have been impressed by the fairness and sincerity of them all. Mr. Hunt, who as a historian is the most experienced, makes an open avowal regarding the manner in which he approaches his subject: "It has been my earnest wish to present a thoroughly truthful picture of the Church during this period, and not to misrepresent anything. No cause seems the better for the art of the special pleader, still less for disingenuousness. Nor would the interests of the Church, even if they could be served by such methods, be so sacred to me as historic truth." By way of still further explaining his attitude so that no possible doubt can remain in the reader's mind, Mr. Hunt describes his position toward mediæval miracles. First he denies that miracles are incredible, and, secondly, he maintains the authenticity of certain mediæval miracles. After enumerating the causes of over-credulity, he says: "Yet, with all necessary allowances, it is hard to see how those who accept the credibility of the miraculous can consistently refuse to believe that some mediæval miracles are genuine."

These books, then, are alike marked by honesty of purpose. Otherwise they differ widely in scope, in method, and in style. The Bishop of Ripon has composed a "popular history" which covers the whole thirteen centuries of the English Church. Mr. Hunt limits himself to a single period, and Mr. Donaldson to the leading figures of the Oxford Movement. Mr. Hunt appeals chiefly to scholars, and Dr. Carpenter to readers at large. Mr. Donaldson's essays on Keble, Newman, Pusey, Liddon, and Church are more "popular" still, for they took present form from a lecture on "John Keble and the Oxford Movement" which was delivered in a Somerset parish. We cannot so briefly define the differences of literary style, but they exist and will be quickly noticed by any reader. It is enough to observe that

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none of the narratives or essays is colorless. Each shows greater individuality than such treatises usually possess.

There is one question which must be asked about every history of the English Church, or even about every monograph which touches a single part of this vast field: "What is the author's opinion of the Reformation in its effect upon the Church? Does he consider the changes wrought by Henry VIII., Cranmer, and Somerset to be partial and incidental, or radical?" Here we at once touch vital issues, and indeed go back to the first principles of the present ritualistic controversy. A few years ago the Dean of Canterbury, then Archdeacon of Westminster, went to the point when he entitled an article, "Undoing the Work of the Reformation." It is not merely the validity of Anglican orders which is at stake. A great historical question is involved when we seek to determine whether the Church of England is really a new thing with an old name—an institution recreated in the sixteenth century—or whether Cranmer and his followers trimmed their sails so carefully that it cut its Romish bonds without losing its catholicity.

We need not enumerate the well-known differences between High and Low Church parties, or discuss the respective attitude of each toward the Reformation. But we must remember that even Low Church Anglicans, while they protest against incense and confession, fondly preserve the historical unity of the Church, and have a great deal to say about the usurpations of the "Roman bishop" in the Middle Ages. Episcopacy, the cathedrals, and many other externals have been preserved complete. And is not the unbroken continuity of his goodly heritage a part of the Englishman's gospel? England parted with mediævalism in religion at the Reformation; France parted with mediævalism in politics at the Revolution. But the French dissect the Old Régime as they would Egypt, and in England only the dissenters see anything singular about the continuity of the Church.

Let us recall a few plain and elementary facts. During the Middle Ages the chief states of Western Europe were members of Latin Christendom. Italy, on account of her many independent communes, the kingdom of the Two Sicilies, the papal patrimony, etc., we may leave out of the reckoning. But Germany, France, Spain, and England, while at one in doctrinal profession and close connection with Rome, developed a spirit of nationality which reflected itself in ecclesiastical organization. Friction inevitably arose between the papacy and the bishops or archbishops of the several countries. Thus, England had trouble with the Avignonese pontiffs between the death of Edward I. and the appearance of Wyclif—trouble over annates, provision, etc. Similarly, the Gallican Church found its causes of quarrel with Rome, the Germans had their "Gravamina contra Curiam Romanam," and as late as the Council of Trent the faithful Spaniards raised difficulties over matters relating to discipline and affecting their cherished independence. On the other hand, these occasional difficulties between the national churches and the papacy hardly do more than emphasize the usual harmony, and especially the usual subservience of the bishops to the Pope.

Mediæval England had her place among the countries of Latin Christendom, coordinately with France, Germany, and Spain; but prior to the rise of the Lollards she could claim, what in the eye of Rome must have marked her off honorably from the sister states, a comparative freedom from heresy. During the thirteenth century a deep national feeling was provoked by the misgovernment of John and Henry III., and part of this was directed against the influence of foreign ecclesiastics; but if one considers the bitter hostility displayed at all times by Englishmen toward foreigners, their general acquiescence in the Roman system becomes the more manifest. The English Church before the Reformation accepted, besides papal authority, the whole Latin scheme of human redemption, the seven sacraments, the Latin tongue for its services, the monastic orders. It sent Peter's pence to Rome, and also first fruits. Until the beginning of the Hundred Years' War it made little difficulty over provision. Finally, it accepted the idea of fundamental difference between the priest and the layman—an idea which the mediæval heretics of all varieties united to oppose. It was not for a generation nor for a century that it held views of a distinctly Roman type. From the eleventh to the fourteenth century, the era which comprises the acme of mediæval civilization, it maintained them with scarcely a murmur, and the statute *De haeretico comburendo* killed the Lollard movement. From at least 1027, when Cnut in his celebrated letter dictated at Rome cites the Petrine texts, to the opening of the Divorce Question by Henry VIII., the English Church was a religious body modelled on Roman lines, and possessed of no more local independence than the French, German, and Spanish churches.

We single out this question for notice because it is so prominent, and because writers who believe in the organic continuity of the English Church have so much to say about "papal usurpation." We observe that the Bishop of Ripon uses the phrase frequently. The popes from the time of Leo the Great pushed their claims and secured a recognition of them, bit by bit, till the reign of Innocent III.; but there is a broad difference between the relations of England with Rome before and after the Norman Conquest. Before the Conquest, papal legates rarely came to England; after it they were sent often, and overshadowed the local prelates to the mortification of the English. Thus, when John, Cardinal of Crema, came in the twelfth century, he outranked the archbishops. Gervase of Canterbury, in a passage quoted by the Bishop of Ripon, exclaims: "You might see a thing before unheard of in the kingdom of England; a clerk, forsooth, who had only reached the grade of the priesthood, taking precedence of the archbishops, bishops, abbots, and all the nobles of the land; sitting upon a lofty throne, while they, sitting beneath him, were waiting for his nod. . . . The minds of many were gravely scandalized, for they saw in this both an unusual novelty and the destruction of the ancient liberties of the kingdom of England."

The visit of the legate was only one symptom of "papal usurpation." Owing to the feuds of Canterbury and York, the papacy had a chance to appoint an archbishop of Canterbury, William de Corbeil, papal legate in England. The Bishop of Ripon, reviewing the reigns of William Rufus and Henry I., states the progress of papal domination thus:

"On looking back, we see that the steady love of power which prevailed at Rome, was seconded by an adroitness of policy which took advantage of every opportunity which the weakness or wickedness of national rulers afforded her to push her claims further and further. Anselm gave one opening by accepting the principle of appeal to Rome. William de Corbeil made a fatal surrender by degrading the position of the Primate of All England, the patriarch whom the churches of these islands regarded with veneration, the *quasi papa alterius orbis*, as he had been called, into that of a mere vassal of the Pope of Rome."

We might multiply cases of similar "papal usurpation" down to the end of the thirteenth century.

What do the "papal usurpations" of the Norman and Plantagenet period mean when brought to bear upon the organic unity of the English Church? Anglicans often lay stress on the Scottish Church and trace to it the origin of the national English Church. According to this opinion, the true Church was unfortunately dwarfed for a time by the upstart growth of Rome, but the papacy never acquired a *de jure* right of control over England. We pass lightly by the contest between the Roman and Scottish churches, remarking, however, that Mr. Hunt says of the Whitby Conference: "The victory of the Roman party was decisive as regards the future relation between the English and Roman churches. . . . For good and ill it [the English Church]* was to remain for centuries affiliated to Rome." From an extremely early date, 664, the tendency of Christians in England was to look more and more Romeward. Cenred, King of Mercia, Offa, King of the East Saxons, and Ine, King of the West Saxons, resigned their crowns, went to Rome on pilgrimage, and remained there as monks or hermits. When sacerdotal celibacy and transubstantiation received papal assent, the English adopted the new usage and the new dogma. In a word, England displayed the same reverence for Rome which the rest of Europe during the Middle Ages did, took her theology thence; and while her church, like other national churches, claimed a measure of independence, it had no independence of thought—no theological independence. The freedom which it asserted was confined to organization, and when writers talk of "papal usurpation" they refer to matters of practical administration, the routine of mechanical working, and not to the inner spiritual life of the church. Theologically speaking, England before the Norman Conquest became as Roman as the rest of Western Europe, and remained so until the Reformation—for if England produced the Lollards, the Continent produced endless sects of Manicheans (including the Albigenses), the Waldenses, and the Hussites.

We could wish that the Bishop of Ripon had explained to his readers the full degree of Roman ascendency over the mind of Europe and England during the Middle Ages, and especially at that period of the Middle Ages when intellectual life was most eager, when the most purely mediæval conceptions of duty and destiny were reached. One does not look for the greatness of mediæval England in the early days of Saxon conversion to Christianity, but in the centuries which extend from the accession of Henry

*We quote Mr. Hunt's statement only in connection with the Whitby Conference. He, like the Bishop of Ripon, defends the theory that the Church of England "retained its national life and independent character."

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II. to the beginning of the Wars of the Roses; and the supreme influence of Rome on the English Church during the age of the Plantagenets is unintelligible when styled a usurpation. The attempt to isolate England from the rest of Latin Christendom is quite futile, whether in the discussion of theological ideas or of church government. She did not adopt the Roman law, but she accepted Romanism in religion with enthusiastic zeal, and displayed the spirit of national jealousy only in the province of ecclesiastical routine, where it fastened upon matters of business and of government, rather than of faith. Wyclif must always be remembered, but he came late and did not succeed. For the rest, the position of the Anglican Church against the Roman is very little strengthened by the attempt to prove that, though for a season tyrannous encroachments depressed English Christianity, it was never truly subordinate to Rome. Mr. Hunt, at the beginning of his book, says: "Whether the fact that the Church held certain beliefs and enjoined certain practices a thousand or more years ago is any reason why it should do the like now, is not for me to say." On this side of the Atlantic, and doubtless in England, too, a large majority of people would say that there is no valid reason why any corporation, religious or political, should keep to the practice of the Middle Ages by mere force of prescription. England at a certain stage held Roman views of religion, but the spread of lay learning has intervened, and now, as a nation, she holds them no more. The broad, historical aspect of the case should, we think, satisfy the most loyal member of the Anglican Church to-day.

Although the Bishop of Ripon, in our opinion, fails to give the English Church its due relations with the Latin Church at large, his account of pre-Reformation history is in many respects a good one. With his statements concerning the domestic aspects of ecclesiastical government, the struggles of Church and Crown, the character of distinguished primates, etc., one can find little fault. But the most satisfactory part of his narrative begins with the Stuarts. The nearer he approaches modern times and questions of present emergency, the more apparent become his liberality of temper and his grasp of the critical issue. His chapters on the progress of the Church in the nineteenth century are marked by tact which is without suspicion of lukewarmness or insincerity. He admires the inclusiveness of the English Church, and the skill with which she has avoided the dangers of dogmatism. Had he been writing fifty years ago—that is, immediately after the decision of the Privy Council in the Gorham Case—he would have welcomed the vindication of Mr. Gorham's position. We are justified by his general tone in supposing that he would have hailed a judgment which refused to narrow the Church. Looking to the future, Dr. Carpenter feels deeply the moral responsibility of the English race as a ruling power, and in particular its duty towards missions. "The interests of mankind are promoted by the diffusion of the Christian faith; for 'all that we call modern civilization, in a sense which deserves the name, is the visible expression of the transforming power of the gospel.'".

We have given up the greater part of our space to the examination of a single point which is raised by the Bishop of Ripon's work, but we must not close without speaking, at least briefly, about the books of Mr. Hunt and Mr. Donaldson. Mr. Hunt's volume is the first in a series of seven which will follow the history of the English Church by periods from its commencement to the end of the eighteenth century. The Dean of Winchester is editor, and his six assistants are historical students of note—Mr. Hunt, Canon Capes, James Gairdner, Mr. W. H. Frere, Mr. W. H. Hutton, and Canon Overton. With such a staff the series when completed is likely to be one of the utmost consequence. The editor's ambition may be gathered from the terms in which he defines the aim of the projected work: "A continuous and adequate history in volumes of moderate size and price, based upon a careful study of the original authorities and the best ancient and modern writers."

At every point Mr. Hunt's description of the Saxon Church meets the Dean of Winchester's standard, and from the early part of the eighth century to 1066 it holds the field without any rival whatever. Canon Bright stops at the death of Bishop Wilfrith in 709. "With that exception," says Mr. Hunt, "this book, while owing much to others, is, I believe, the first attempt to write a continuous History of the English Church before the Norman Conquest with any degree of fulness." Besides great learning, Mr. Hunt has two special qualifications for the task of filling this gap. He has already learned the literary art of writing a history, and he places disinterestedness before every other virtue. He gives his dedication to the Bishop of Oxford, of whom he is an able disciple, and he shows a calmness in the judgment of evidence which might be expected from his training. On account of the close relation of ecclesiastical and secular affairs in the Saxon period, Mr. Hunt's study of the English Church will take rank among the best books on what Sir James Ramsay has called "The Foundations of England."

Mr. Donaldson's 'Great Oxford Leaders' contains five studies of the men who started and continued the Tractarian Movement: of the originators, Keble, Newman, and Pusey; of their followers, Liddon and Church. The essays are partly biographical and partly critical, but carefully avoid a tone of controversy. Mr. Donaldson, a High Churchman, does not conceal his sympathy for the objects which 'Tracts for the Times' promoted, and he traces to them a "wonderful transformation" of the English Church. The Bishop of Ripon, on the contrary, measures Pusey and the Puseyites by a much smaller pattern. For a clear statement of the anti-Erastian principles which Keble avowed, Pusey formulated, and Newman preached, Mr. Donaldson's separate studies are admirable. The intensity of feeling which these men put into their cause impresses one the more with each new description of it, and gives a touch of tragedy to Newman's secession. The recent publication of ample memoirs has helped Mr. Donaldson and given the biographical part of his volume an authoritative tone, but biography is incidental to criticism and appreciation. While no marked difference in quality is noticeable, the sketches of Liddon and Church are the most valuable because so much less has been written about them.

Viewed collectively, these three volumes form a creditable addition to the historical literature of the English Church.

BAIN'S DAUGHTER OF PETER THE GREAT.

The Daughter of Peter the Great. By R. Nisbet Bain. Westminster: Archibald Constable & Co.; New York: E. P. Dutton & Co. 1900. Pp. xiii, 328.

The reigns of Peter the Great and of Catharine II. of Russia have been pretty thoroughly studied. One of the chief attractions in both cases—aside from the strong dramatic features and the dashing characters of the sovereigns themselves—is generally regarded as consisting in the fact that these two rulers were the first (each in his own way) to give Russia a place among the European Powers; the former by his forcible introduction of sundry Western ideas and customs, the latter by her diplomatic and intellectual relations with the Continent. As a matter of fact, neither Peter nor Catharine can justly be regarded as a pioneer in either course of action. Both were forestalled by their remote predecessors on the throne, Peter being the heir of efforts which began under Ivan the Terrible, and Catharine being indebted chiefly and most closely to the Empress Elizabeth Petrovna—not to carry further a quest which would lead us, by interrupted strides, to the ninth century, to alliances matrimonial, diplomatic, and commercial between the reigning house of infant Russia and the Continental Powers of the epoch; to accomplishments and characteristics almost identical with those for which Peter, Catharine, their subjects, and Russians of the present day are famous.

The epoch comprised between the death of Peter the Great, in 1725, and the accession of the Empress Catharine II., in 1762, was equally a continuation of the earlier régime and a foretaste of the later. It was, moreover, one of the most critical periods in the whole history of Russia, not only because of the final struggle then waged to the death between the old Russian conservatives and the progressive political heirs of Peter the Great, but also because of the increasingly close connection between the fate of Russia and the fate of Western Europe, which had striven so long and so vigorously to ignore and extinguish her. It was an epoch of obscure and complicated intrigues, of desperate underhand battles between warring foreign factions and influences ambitious to rule in Russia, and of battles diplomatic and military between the Continental Powers, in which Russia came, with ever-increasing frequency and force, to control the issue. Mr. Bain has already covered a part of this difficult ground in his volume, 'The Pupils of Peter the Great.' But the most important and difficult period, the reign of the Empress Elizabeth Petrovna, remained; and to the task of unravelling its intricate puzzles the author has devoted himself in the present volume. His aim is to make clear the political history of the days which saw the rise of the present royal house of Prussia, and to winnow out the truth from the baffling and confused mass of falsehood. In this he succeeds most admirably. Between 1741 and 1761 the Court of St. Petersburg under "The Daughter of Peter the Great," the Empress Elizabeth Petrovna, was the focus of European diplomacy, and by 1761

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was fast assuming the lead in Continental affairs. It is only through careful study of the original documents relating to the period (chiefly in the Russian language) that the War of the Austrian Succession and the Seven Years' War, together with the events which led up to them, can be made intelligible. The Empress Elizabeth of Russia was the most sagacious and determined foe of Frederick the Great, with his voracious ambition; and had her generals been only one degree less incapable, Frederick and his tiny kingdom would have been wiped out, and Europe would have been spared a host of wars and incalculable misery which he and his successors have inflicted upon it.

Mr. Bain makes free use of Frederick the Great's political correspondence, and one is prompted to wonder what Carlyle would have said about his hero had he had access to this incomparable self-revelation. The author has shown great judgment in elucidating all these complicated questions, and so subordinating them to his main theme that the portrait of the Empress Elizabeth is imbued with all the vivacity and fascination with which her contemporaries credited her. It is a pity, however, that this portrait should remain imperfect in consequence of the omission of practically all details concerning her early life. That portion properly falls within the scope of Mr. Bain's former volume on Peter and his Pupils, and due reference is made thereto. But, unusual as such a procedure would have been, it seems as though it would have been both advisable and permissible to repeat that chapter in the present volume, either as introduction or appendix, since 'Peter's Pupils' and 'Ivan VI.' (with the Regent Anna Leopoldovna) are briefly discussed as a necessary preliminary to the history of Elizabeth's reign and policy. One of the most striking and important parts in this narrative deals with the readjustment of political alliances between the Powers, culminating in the alliance between Russia and France as the direct outcome of England's unparalleled and unpardonable double-dealing and treachery, even more than of the unscrupulousness of Frederick the Great, which corrupted political morals to an amazing degree.

The author's style is clear and vivid; but it is a pity that he has not used greater care in many cases, and that bad proof-reading, added to this negligence, has produced results calculated to confuse the ordinary non-Russian reader. Why, for instance, does he call the favorite of the Empress Anna Ivanovna *Ernest* Johan Biren (which is correct) on p. 10, and *Carl* on p. 77? Again, the Empress Elizabeth's husband is called both *Alexius* and *Alexander*, the former—or rather, Alex(ks)ei—being correct. In a similar way the Empress's buffoon is called *Aksakov* (note, p. 139) and *Arakshev* (note, p. 151). The "Count of Vienna" (p. 16), instead of the *Court* of Vienna, may be a typographical error, like *Pelin* for Pelim (p. 30 and elsewhere), *Wehlaw* for Wehlau (p. 220), *Ysupov* for Yusupov (p. 220). "General Botta, the Austrian Ambassador at Vienna" (p. 33), should, evidently, read ". . . at St. Petersburg." The portrait to face p. 22 is labelled "Field-Marshal Miennich"—phonetically transliterated back from the Russian—while its owner is always mentioned in the text by his proper German name, Münnich. Again, the portrait facing p. 97 should be labelled "Count Bestuzheff-Riumin," not "Rymium." In this connection, another puzzling feature of Mr. Bain's work, likely to bewilder readers, may be noted. Usually, he is almost hypercritical in his effort to reproduce with accuracy the Russian spelling of characteristic names (except the mongrel *Elizabeth* Petrovna, a concession to accepted forms), even courting disaster in pronunciation by using the correct guttural "ui" instead of the customary "y," in such names as Goluitzin. Why he should flounder in such confusion over the far simpler name Alexis is a mystery. Not once does he transliterate it Aleksei (pronounced Alexáy), but vacillates between Alexius, Aleksius—forms entirely unknown to the language either written or uttered—and puts plain English Alexis, by way of further variety, on the portrait of Count Bestuzheff-Riumin, already mentioned. *Ministère* (twice, p. 138) for Ministre conveys an erroneous impression, while *korchmar* (p. 142) means "inn-keeper," not "inn." On p. 233, "for fear of similar accidents occurring to her in public, she appeared *less seldom* at Court than heretofore," should read "less often."

Lack of knowledge concerning Russian customs and that important branch of the national lore, the Catholic Church of the East, is responsible for three errors: (1.) "The chapel of the Winter Palace" (p. 276) should read "the Cathedral" or "the Church," *chapel* having an entirely different meaning and use from that in the Western Church. (2.) In the description of the wedding of Grand Duke Peter (Peter III.) to Princess Sophia of Anhalt-Zerbst (Catharine II.), the Empress Elizabeth is represented as leading the young pair "to the altar," which is quite impossible; the specially prepared lectern in the centre of the church, not the altar within the sanctuary, is meant. (3.) On p. 313 it is stated that when Elizabeth Petrovna was informed that she was about to die, she sent for her confessor, who "shrived and communicated her, and on the following day the Sacrament of Holy Chrism was also administered." (She died the next day.) This shows utter misconception of the rite in question, which is not extreme unction after the fashion practised in the Roman Church, as it would appear from the context; neither is the Holy Chrism used. That is employed only (1) in the Sacrament of Chrismation immediately after the baptism of infants, or upon converts from other religious beliefs, who join the Holy Orthodox Church of the East, being administered without baptism if such converts have already received Christian baptism in their own former churches; (2) to anoint the Emperor (and, in a lesser degree, the Empress also) immediately after he has crowned himself, and immediately before he receives the holy communion on his coronation day, when, for the first and last time in his life, he (the only layman ever thus distinguished), like the priests, enters the sanctuary through the imperial gates in the ikonostasis and makes his communion at the altar, like the priests receiving the bread and wine separately, not combined. What Mr. Bain refers to in the passage cited above is the sacrament of "The Blessing of Oil," or "Prayer-Oil," the ancient rite of the visitation of the sick, founded on James v., 14, 15. This is entirely different from extreme unction of the Roman Church, in that the oil—simple, not that complicated compound, the holy chrism consecrated by bishops—is blessed on the spot by the officiating priests, who must be seven in number, if possible. Moreover, it is administered to persons grievously, not hopelessly, ill and dying, and can be received more than once on such occasions, differing in all these points and in others from both extreme unction and chrismation in the Roman Church, which Mr. Bain evidently had in mind. These ecclesiastical errors are enough to make the profligate but punctiliously pious heroine of his volume rise from her grave to buffet Mr. Bain, instead of thanking him for his praiseworthy and painstaking labors in her behalf.

BÜLOW, WAGNER, AND LUDWIG II.

Hans von Bülow: Briefe. IV. Band. 1864-1872. Leipzig: Breitkopf & Härtel.

The printing of Hans von Bülow's letters goes on merrily at Leipzig. Four big volumes have already appeared (besides a volume of essays and criticisms), yet they take us only as far as 1872, twenty-two years before Bülow's death. The letters to and from the late Friedrich Nietzsche are, however, printed complete (up to 1875) in volume iv., of which they constitute the last twelve pages. This volume is by far the most interesting of the set, being concerned chiefly with the five years, 1864-1869, which Bülow spent in Munich, as the personal representative of Wagner. "Wagner needs me," he wrote to a friend, "and my amiable, honored master and father-in-law, Liszt, to whom I left the decision, persuaded me by all means to accept the call." He would hardly have needed Liszt's advice, however, for his heart was entirely in Wagner's art. He not only gave up his career as pianist, when it was beginning to grow remunerative, but abandoned all idea of making his way as a composer, since he had the critical insight to know and the modesty to confess (pp. 18, 203), that his own attempts were so inferior to those of others, that he could be of more use to the world by promoting their cause than by plying his own pen. Unlike Cornelius, he was not afraid of losing his individuality in the presence of Wagner, but frankly confessed that, being free from illusions concerning his own creative powers, he regarded it as the task of his life to work for Wagner and for Liszt. "For 'Tristan' or for the 'Saint Elizabeth' I gladly sacrifice my health, but not for the A. D. Musikvereins Philisterei," he wrote in 1865; and three years later, in French, to Ullman (p. 239): "My sole aim is to disappear as an individuality in the task I have taken up, that of making the Opera and the Conservatory in Munich model institutions (relatively) for Germany." He was well aware that his championship of Wagner, and, still more of Liszt, as a composer, had, up to that time, prevented his securing an engagement at a German institution; but he was young and full of enthusiasm and pugnacity. The task he had set himself, however, was so hard that he often despaired of immediate success. "What these two men of genius create, will it not have to wait for the third generation to find appreciation? All this is material for excavation at the end of the twentieth century."

Considering the state of affairs in Munich at that time, it is no wonder that Bülow sometimes lost heart. The reactionary Lachner was "Generalmusikdirector," and conse-

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quently, as late as 1865, only the most popular of Schumann's works were known there; nay, even Mendelssohn's oratorios were, as Bülow writes, *nouvcautés inédites*. Had it not been for the enthusiasm of the young King, to make such a place the headquarters of Wagner's music would have been sheer madness; and even the King nearly failed in the effort. The extraordinary situation is familiar through the biographies of Wagner; but Bülow's correspondence, and several hitherto unpublished letters of the King and of Wagner to Bülow, which the editor has inserted in their proper place, supply many interesting new details.

The King's infatuation for Wagner's art began when he was fifteen, and increased from year to year. For a time this art entirely monopolized his musical receptivity, which was hardly satisfactory even to Wagner, who, as Bülow remarks, was "desirous of putting an end to this exclusiveness." At nineteen the monarch "knew all of Wagner's writings by heart," and four years later we find him giving orders that copies of critical articles by appreciative writers like Pohl and Uhlig should be sent to him. Under date of July 13, 1865, Bülow gives this amusing snap-shot:

"The situation is droll. I conduct Wagner's operas, though the composer is present and Franz Lachner is *Generalmusikdirector*—yet no one is surprised, either in the auditorium or on the stage. And this wonderful King! For every performance a special train from and to Starnberg; between the acts the ministers confer with him, glad to have a chance to see him under any circumstances. On the way to the city last Saturday the alarm signal was suddenly given. Great consternation—the train stops. His Majesty had found it too warm in the coupé, and, to get some fresh air, sat in the locomotive with the fireman, with whom he had a lively conversation during the rest of the trip. After the opera he was so deeply affected that when his secretary was about to take his former place in the carriage, the King slammed the door in his face with the words: 'I want to be alone.' N. B.—It was raining cats and dogs, and the cabs had all gone home!"

The King, as is well known, had not only special trains to the regular Wagner evenings, but special performances for himself, though on these occasions guests were sometimes invited; but they had to sit where he could not see them. Bülow's letters contain several references to the straits to which he was sometimes put to bring about these special performances; but the King would brook no delay, and he even indicated his desires regarding the make-up of the casts, and sharply criticised singers he disliked or defects in the scenery (see p. 188). Besides conducting Wagner's operas and presiding over the conservatory established in accordance with Wagner's plans, Bülow also had to be ready to be called upon to give private piano recitals for the King's delectation. It is to one of these recitals that the following letter of the King refers:

"I am irresistibly impelled to express to you my warmest thanks for the enjoyable evening you have given me, which I shall ever remember. It is a great consolation to me to know that you have promised me to urge daily our beloved friend to resume and complete 'Siegfried'; for it would indeed be a calamity if the 'Nibelungen' remained a fragment.

"I was still a mere boy when I said to myself, Hear Wagner's 'Nibelungen' and die. Woe me should this ecstatic dream not be realized. O, Lord, 'in dying to long, from longing unable to die'—is that to be my ghastly fate? I rely on him. He will save me; and I firmly rely on you."

A year later (February 25, 1869) Bülow received another similar letter from the King:

"I beg you, dear Herr von Bülow, to send the enclosed letter, in an envelope addressed by yourself, to our dear friend. O, do everything you can to make possible the performance of 'Tristan' in the spring and of 'Rheingold' in the summer. If you knew how mighty is my longing for these works, I am sure you would do all in your power to gratify this ardent desire. You alone can do it. Receive the best greetings from your King and always faithful friend,

"LUDWIG."

"The King commands, we must obey," writes Bülow on another occasion. "Thank God we have a lord and master who cares the devil for difficulties and impossibilities." But the chief trouble with the King was that he lacked backbone. He was not "boss" in his own kingdom. He wanted to build a Wagner theatre, and got the architect Semper to make the plans in 1867—but this theatre has only just been completed in the year 1900! He wanted Wagner to reside in Munich and complete his "Nibelung's Ring"; but he had not the force of character to face Wagner's enemies—musical, social, political, religious; and when finally a petition, signed by 4,000 persons, was presented to him, he declared: "I will show my dear people that I value their confidence, their love, above everything," and asked Wagner to leave Bavaria. Bülow was left to represent him, and on him the fury of Wagner's enemies was now vented. They went to such extremes that when, in June, 1866, a man from Mecklenburg, whose name happened to be Bülow, took a room in Munich, a mob, thinking he was the conductor, broke his windows and smashed his furniture. Hans von Bülow became the object of all sorts of ridiculous accusations, like Wagner before him. He was a foreigner, a "Prussian spy," and various other dreadful things. He began to hate the city in which he had to do "a year's work in three months," fight with all the authorities, and be the butt of political as well as artistic cabals; and when, finally, his wife, the daughter of Liszt, left him and married Wagner, and he became the hero of a *cause célèbre*, utter weariness and disgust with life seized him. He handed in his resignation and went to Italy for several years. The letters have little to say regarding the divorce and the events preceding it; but they afford plentiful evidence that it was his vanity rather than his heart that was wounded, and his enthusiasm for Wagner suffered no diminution.

The King had been very unwilling to dispense with Bülow, and, after his departure, things soon were at sixes and sevens. Ludwig was dying to hear "Rheingold" and "Die Walküre," but there was no one to interpret them after Hans Richter also had left, indignant at the Intendant von Perfall's open defiance not only of Wagner's directions, but of the commands of the King, who, for some mysterious reason, refrained from dismissing the disobedient official who was really the cause of most of the trouble. The situation was peculiar, almost grotesque. No conductor approved by Wagner could be found for "Rheingold" and "Die Walküre," because Wagner's friends refused to accept a position in which they would either have to disobey him or the King. It almost came to a rupture between Wagner and Ludwig. Wagner wrote the conditions (p. 365) under which alone he was willing to let the "Walküre" have its *première* at Munich. As these conditions could not (on account of Perfall's attitude) be fulfilled, and the King insisted on hearing the opera notwithstanding, Wagner was simply ignored in the preparations, and it was given with Wüllner at the helm. If it did not prove a fiasco under the circumstances, this was simply, as Klindworth wrote to Bülow (p. 427), because the opera is so beautiful that even a poor performance could not kill it. The same correspondent informs us that after these experiences Wagner would refuse to place the score of "Siegfried" in the King's hands, and that he had urgently requested that the "Walküre" should not be given any more. "Düfflipp hopes, indeed, that after Wagner's marriage in Lucerne, he will allow himself to be persuaded to return to Munich, but in this he is certainly mistaken. Wagner is very angry, and swears that he will sooner let everything go, become the King's enemy, and give up Triebschen [Lucerne], than have anything more to do with the Munich opera." Luckily it did not come to a breach, but Wagner kept his "Siegfried" and "Götterdämmerung" for a first performance at Bayreuth, where he was master of the situation and could insure accuracy. Bayreuth was obviously a necessity.

Enough has been said about the contents of this volume to show that it deserves a place on the Wagner shelves of all public and private libraries. There is also a good deal of interest in the letters from Italy (1869—1872), which take up 228 pages of this volume, giving Bülow's impressions of the country, its inhabitants, and their musical doings, with all of which he was differently impressed on sundry occasions. He was so disgusted with Germany and the Germans that at first everything Italian pleased him, and he would not have any further communication with his countrymen. He tried to keep his whereabouts a secret, and at one time inserted an advertisement in a musical paper requesting that letters to him be addressed in care of "Cavaliere Cesare Rosso," to the amusement of his friends, who knew that that was the name of his cat in Florence. He resumed his piano-playing and teaching, and there are several references in the letters of this period to the offer he received of $10,000 for a concert tour in America. The next volume of his letters will probably contain those he wrote from this country, which will doubtless be both spicy and instructive.

SIR ROBERT DUDLEY IN THE WEST INDIES.

The Voyage of Robert Dudley, afterwards styled Earl of Warwick and Leicester and Duke of Northumberland, to the West Indies, 1594-1595, narrated by Capt. Wyatt, by himself, and by Abram Kendall, Master. Edited by George F. Warner, M.A., F.S.A. London: Printed for the Hakluyt Society.

"Having ever since I could conceive of anything bene delighted with the discoveries of navigation, I fostered in my selfe that disposition till I was of more yeres and better ability to undertake such a matter."

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Such is the first sentence of his own account of his voyage to the West Indies, in 1594-1595, given to Hakluyt, for his collection of 'Voyages' (vol. iii., 1600, p. 574), by Sir Robert Dudley, the "base-born son" of Queen Elizabeth's favorite, the Earl of Leicester, and of Lady Sheffield. His "natural sympathy for the sea" Dudley could attribute to heredity, for he was the grandson of two Lord High Admirals of England (John Dudley, Duke of Northumberland, and William Howard, Lord Howard of Effingham), and the nephew of a third (Charles, Lord Howard of Effingham, afterwards Earl of Nottingham). And now, in his twenty-first year, he found himself the owner of Kenilworth, and with ample means for indulging his great desire "to discover new countries." When this gallant of her court had already spent much money in preparations for a cruise in the South Seas, Queen Bess forbade that enterprise "upon so uncertaine a ground," and Dudley was constrained to prepare "another course for the West Indies." It shows how commonplace such a voyage had become, by the end of the Queen's reign, that Dudley should observe slightingly, "and so common is it, indeed, to many, as it is not woorth the registring."

In the volume which has recently been issued by the Hakluyt Society, and which has been most admirably edited by Mr. George F. Warner, Assistant Keeper of Manuscripts, on the staff of the British Museum, three different accounts of Dudley's voyage have been included. The first, hitherto unpublished, is taken from one of the Sloane manuscripts in the British Museum, the authorship of which has been clearly identified by Mr. Warner with Capt. Wyatt, who was one of the officers on the expedition. The second account is the one written by Dudley himself, with which readers of Hakluyt are familiar. The third is a translation from Dudley's own book, 'L'Arcano del Mare.' The original, written in English, cannot be traced. Its author was Abraham Kendall, who sailed, as master, on the voyage, and from whom Dudley "learned enough navigation for an Admiral." Kendall, by the way, went with Drake and Hawkins on their last voyage, and died on the same day as Drake, January 28, 1596, off Porto Cabello. Mr. Warner has most carefully and copiously annotated each of the narratives, and his entertaining preface gives a very concise glimpse of the career of a man who was by nature highly gifted, who had a genius for navigation and shipbuilding, and whose life was clouded by the circumstances of his birth. The information given with regard to Dudley's two works, the 'Arcano del Mare' and the 'Direttorio Maritimo' (unpublished), will interest students of the history of navigation. In book vi. of the 'Arcano del Mare,' or Secret of the Sea, are, Mr. Warner tells us, thirty-three charts relating to America, with an explanatory note, frequently of some length, in each case. One of these charts has been reproduced for Mr. Warner's volume. It displays the Northeastern coast of South America, and gives prominence to the River Orinoco and the island of Trinidad, which were visited by Dudley's party. Mr. Warner also gives in appendix an English version of the explanatory notes, and from these it appears that the map was first published by Dudley in 1637. The editor of the volume before us also draws attention to the fact that Dudley wrote a treatise upon navigation, before he quitted England for Italy, that has not hitherto been published, and of which the whereabouts is unknown.

Captain Mahan's views on sea power would have had the hearty approval of Sir Robert Dudley, who, in 1612, when writing to Prince Henry, the son of James I., strongly insisted that "whosoever is patron of the sea commandeth also on land." Of the voyage itself, which was undertaken "rather to see some practice and experience than any wonders or profits," the barest outline only can here be given. All being ready for sailing from Southampton, Dudley "gave a speciall commaundement unto all his companies that they shoulde generallie provide themselves to goe with him the Sonday followinge, beinge the thirde day of November, to the church and theare accompany him for the reverent receavinge of the Holie Communion, and after at his charge to dine with him all togeather, as members united and knitt togeather in one bodie." On the 6th of November, 1594, the vessels "disankered" from "the Rode afore Hampton." The romantic young commander's flagship was the *Bear*, which is described as being a very fast vessel, "most singular for her saylinge." With her sailed the *Bear's Whelp*, commanded by Captain Monck, and two small pinnaces as tenders. Captain Jobson accompanied Dudley in the *Bear*, as "Lieutenant-Generall," and Abraham Kendall sailed as pilot, "excellinge all others in his profession, as a rare scholler, a most seldom thinge in a maryner." On the 31st of July, Dudley sighted the island of Trinidad, after a series of adventures narrated in the several accounts. Captain Monck, in the *Bear's Whelp*, had, at the outset of the voyage, returned to England with "two great and rich galleons"; and two carvels taken at the Canaries were now the only consorts of the *Bear*, for some English ships, met at sea, had declined to join forces with Dudley. Thirty-nine days were spent at Trinidad. During this time, a crew of twelve picked men (including "two painfull and able Dutchmen") went, under Captain Jobson, in a rowing-boat, some 250 miles up the Orinoco. After sixteen days they returned "in very pitifull case, half dead for famine," but with Indian fables of El Dorado. Dudley now himself wished to explore Guiana; but his men downright refused to go, albeit, he says, he had a commission which empowered him to hang or kill them. During the stay at Trinidad some parts of the island were explored; and the Spaniards, who had settled at San José de Oruña, six miles to the east of the present capital of the colony, were kept in a state of alarm, as the English marched on shore, with "collers displaide in honour of England and maugre the Spaniards berd." On Dudley's arrival, Don Antonio de Berrio had obtained a strong reinforcement from Margarita; so Dudley is content to observe that he did not attack the Spaniards, as they were "poore and strong." The account of the island is entertaining, but is in no way comparable to that given by Sir Walter Ralegh in his 'Discoverie.' Two of the narratives contain short vocabularies of Indian words. A search was made for gold, and stones were found that "glistened like gold (but all is not gold that glistereth), for so they found the same nothing worth." At Trinidad, Dudley's heart was gladdened by the arrival of Captain George Popham, in "a pinnasse of Plymouth." On the 12th of March these two rovers sailed from Trinidad "to see further of the Indies."

On the 13th of March, to the northward of the island of Grenada a small prize of "sackes" was captured, which "refreshed them well." Dudley now resolved to lie in wait, off Cape Rosco, for stragglers from the Plata fleet, which, some of the Spaniards he had taken prisoners told him, would be leaving Havana in April. In vain he did so. On the 25th of March he sailed between San Domingo and Puerto Rico. Then, after encountering very bad weather, he ran up the coast of Florida and Virginia, to 40° 10', and thence, with a gale behind them, they ran to the Azores, which they reached on the 28th of April, 1595. On his course thence to England he met on the 6th of May with what Mr. Warner terms the crowning adventure of his voyage, which was his bold attack upon and prolonged fight with a big Spanish war-ship. But, for particulars of this bold deed, with its picturesque incident with regard to Dudley's gallant page, Bradshaw, we must refer those interested to Mr. Warner's volume. Altogether, he had taken or destroyed nine Spanish ships, "which was losse to them, though I got nothing," he observes.

It is noteworthy that, on his way to London, Dudley stopped at Wilton, the home of the Herberts, the young fellows to whom, in 1623, the first collected edition of 'Mr. William Shakespeare's Comedies, Histories, and Tragedies' was dedicated. Dudley may himself have foregathered with the immortal William, and told him of "Guiana, full of gold and bounty," as well as did Sir Walter Ralegh.

Dudley served under the Earl of Essex, at Cadiz, in 1596, as commander of the *Nonpareil*, and for his gallantry there he was knighted on his return to England. After fruitlessly trying to prove that his father and mother had been lawfully married, he left England in 1605, taking with him, disguised as a page, his cousin Elizabeth Southwell, one of Queen Anne's maids of honor. They both became Roman Catholics. As if to demonstrate practically that the fact that his father and his mother had each contracted a marriage with some one else, after having married one to the other, as was alleged by him, was not conclusive evidence of his illegitimacy, Sir Robert, although already married, now formally married his beautiful cousin. He died at Florence in 1649, after years of residence in Italy. As Leicester's son, he showed himself throughout to be a "chip of the old block." He began early, for in 1591 he was forbidden the court by Queen Bess for kissing, in the royal presence, Mrs. Candish (a relative of Cavendish the navigator), she "being his wife, as is said." His own lawful wife was Alice, daughter of Sir Thomas Leigh of Stoneleigh. This injured woman had the poor solace of being created Duchess Dudley in 1644. She died in 1669, at the age of ninety, surviving her husband for twenty years.

Joseph Glanvill. By Ferris Greenslet. New York: The Columbia University Press (Macmillan). 1900. 12mo, pp. 235.

Joseph Glanvill was that fashionable di-

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vine and Fellow of the Royal Society at whose house in Bath our friend Samuel Pepys, four years his senior, used to sit up into the small hours with fair Mistress Pennington. The reader may remember that on one such occasion she was in her smock and petticoats by the fire. Glanvill cuts a small, but decidedly interesting, figure in philosophy's ice. Höffding devotes one of his large pages to him; Lechler, half a small one. Other such authorities dispose of him in half a dozen lines. Very few of those pundits, it is safe to say, ever found time to read connectedly in his works, and those few confined themselves to one book that is far from bringing out the whole character of his thought. If such has been his treatment at the hands of those who have devoted themselves to the history of the subject, what is likely to be the state of information about him of the average student of philosophy? The manuals of English literature pass him by, we believe, without recognition.

The very title of his best-known book, 'The Vanity of Dogmatizing,' ought to suggest to the well-read metaphysician that he was probably inclined to Platonism. For that has been the way with the majority of genuine skeptics, as contradistinguished from the dogmatists of skepticism. It may not be obvious why it should be so; but, as a matter of historical fact, so it has been. Montaigne himself was given to Platonizing. Nor could the precise hue and shade of skepticism proper to the Platonist be more nicely marked than in the phrase, "the vanity of dogmatizing." Yet so little thought has been bestowed upon Glanvill that it has been left to Dr. Greenslet in this year of grace to inform the public of his affiliations with Cudworth, Henry More, Cumberland, and other contemporary Platonists. A downright Platonist he himself was not.

The Glanvilles came over with the Conqueror; and, beginning with that Glanvil, Chief Justice and Crusader, who first treated of the law of England, they have ever been (if only by chance coincidences) somewhat singular in their inflexible adherence to the outcome of their logic, be it agreeable or otherwise. Even the author of the popular mediæval encyclopædia, 'De Proprietatibus Rerum,' Bartholomæus de Glanville, if his logic served him no other good turn, was delightfully unfailing in the support of his theme that every object in nature conveys a moral lesson. Joseph Glanvill was, before all else, a logician, and an exceedingly sane one. To put the right value upon a man of this stamp, one needs to be alive to the rarity of genuine logical reasoning, if by that we mean proceeding from our premises to a conclusion determined by a rule that, faithfully adhered to in all cases, is manifestly calculated to hasten our approach to the truth. So defined, reasoning is a case of acting upon principle in restraint of our natural inclinations. We all know that real, genuine acting upon principle is exceptional; that at best what is so called is mostly only the working of a good habit, and at its worst of an odious inclination. Just so, what people dignify by the name of their reasonings are mostly mere passages from one judgment to another in a way in which natural bent, habit, experience, the example of the wise, half-unconsciously move them to think. In such fashion, opinion, surging to one side and the other, does, from age to age, lumber along the road to truth, even through the sloughs of great questions, and rattles over firmer ground at a brisk trot. But were mankind disposed to listen to those who adjure them to scrutinize the nature of their methods of thinking, and to consider whether or not they are governed by rules that are necessarily bound to expedite the discovery of truth, perhaps opinion might progress a little faster and with fewer mishaps than it does.

It must have been when Glanvill was in Oxford, where Aristotle's voice still reverberated above all others, that he became dissatisfied with peripateticism. But instead of attacking it in large round style, as Bruno and Ramus were remembered to have done, he brought forward the piddling objection that its leading principles were not sufficiently proved. A Columbia boy of to-day might espouse Hegelianism or any other glittering generality without giving occasion for surprise; but imagine that, not doing anything of that sort, he were to attack the doctrine of the conservation of energy on the cold ground that it was not sufficiently proved, would he not show—supposing it were not affectation—a remarkable impulse to weigh arguments? 'The Vanity of Dogmatizing,' published three years after the author left Oxford, was, in the revised editions, entitled 'Scepsis Scientifica,' doubt in the interest of discovery, hopeful doubt. Poor Glanvill was out in his reckoning, if he ever looked to getting a bishopric or deanery after giving his book such a dreadful title. Its general substance may readily be imagined. One sentence of it is quoted in every history of philosophy, about succession being all of the process of causation that can be directly observed, and the inference of a nexus being a dangerous one. This may have given Hume a hint. Glanvill's point, however, has been mistaken when this remark has been spoken of as an anticipation of Hume. For Glanvill's interest is logical, or in the furtherance of science; Hume's, psychological, or in setting up a theory of science.

After making himself well known by several publications as a "virtuoso," or cultivator of modern experimental science, Glanvill produced his logical *chef d'œuvre*. This is his 'Saducismus Triumphatus,' in which he contends for the reality of witchcraft and of ghosts. It is divided into two parts. In the first, he attacks the position of those who scout such superstitions as absurd and *a priori* impossible, and maintains, on the contrary, that the case should go to the jury to be decided according to the evidence. Almost any reader who was sincerely convinced by that first part would be sure to be completely gained over by the second, in which the evidences themselves are set forth. We mean a contemporary reader; for we shall not pronounce upon what ought to be thought of apparitions now. Grant, for the sake of argument, that all the eminent scientific discoverers who belong to the psychical-research party are superstitious fools. Still, that does not condemn Glanvill's logic. Probable reasoning is not *ipso facto* bad because in the special case it leads to a wrong conclusion. For the question is whether or not it pursues a method which would, in the long run, bring a faithful adherent of it to the truth sooner than another method or unrestrained tendencies of thought would do. If Glanvill accepts testimony too readily, that is not so much due to a defect in his logic as to ignorance of the strange and startling facts about human nature that modern studies of hypnotism and allied phenomena have revealed to us. Even at this day, men who treat the idea of any connection between this world and another as a subject for simple derision, are not those who are best acquainted with the state of the question. At any rate, Glanvill's rare logical sincerity is unmistakably evinced by his advocating with such ardor conclusions to which, as a skeptic and man of science, he must naturally have been averse.

Dr. Greenslet has made a diligent study of his subject, and has put into a compact and entertaining form all that ordinary readers, including students of philosophy and of literature, will generally be particular to know about Glanvill. It cannot be said that Dr. Greenslet is a mind of the sort to comprehend and fully appreciate Glanvill; and his attempts to trip him in his argumentation are serviceable mainly as illustrating the difference in logical grounding between the disputant of the old university and the Doctor in Philosophy of New York. But he presents the man in his proper relation to his environment, omits nothing of great interest, and draws up his account with method, care, and skill. Particularly good is his chapter upon Glanvill as a man of letters, for Glanvill was a writer of no mean skill. His style is so marked that it may be exemplified by a single sentence—a short one like most of his sentences. It is among those given by Greenslet: "He is a wonderful man that can thread a needle when he is at cudgels in a crowd; and yet this is as easy as to find Truth in the hurry of disputation."

The portrait that serves as frontispiece is full of character.

The Machine Abolished, and the People Restored to Power by the Organization of all the People on the Lines of Party Organization. By Charles C. P. Clark, M.D. G. P. Putnam's Sons. 1900.

This book consists of two parts: first, an account of a highly ingenious scheme of the author's for getting rid of the "machine"; second, an account of the complete failure (in the only instance in which an attempt has been made) to introduce it, through the active opposition of the "machine" itself. Into the details of the scheme we have not space to go here; it is a substitute for the present caucus and convention system of nominations; the author recognizing, and very eloquently showing, that the roots of the machine difficulty are in our system of nominations. The actual selection of those who administer the Government has fallen into the hands of bosses who, by the law of their being, must put up worse and worse men, and unless the people can recover control of their selection, they are lost; *i. e.*, elections are no longer free. By a combination of lot and selection, the late author thought that he had framed a new system, which would enable a constituency to get its really best representative men into elective office. It is to be said in favor of the plan, historically, that it is founded upon the method of selection believed to have been adopted for the French Constituent Assembly of 1789, which, according to Alison (certainly no friendly witness),

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contained "a great proportion of the talent and almost all the energy of France."

Having devised this plan, the author, who evidently took a thoroughly practical view of political questions, saw clearly that the only way to establish its value was to put it in practice; and accordingly he proposed to the voters of Oswego, a city of twenty-five thousand people, the adoption of the plan for charter elections. After some discussion and canvassing, the device proved to have so much to recommend it that the petitions to the Legislature in its favor bore the signatures of substantially the whole body of taxpayers and a large majority of the voters. Indeed, there was a close approach to unanimity in the demand for the passage of a bill allowing the city of Oswego to try the plan. There appears to have been no Constitutional objection. The bill, therefore, went to Albany; and there, for eight years, the matter has stood. The politicians who make their living out of the present nominating system, would not allow it to become a law. William H. Sheehan is reported as having said, "If Oswego gets this, other cities will want it; and then what will become of us fellows?" And Oswego has been prevented from getting it by every legislative device known to the astute tricksters who live by and who are the machine.

Now we would not say that this violent opposition of the machine proves Dr. Clarke's case; but it certainly raises a strong presumption in its favor. As a rule, the machine knows its own interest, and it is generally in favor of allowing bills demanded by communities to be passed. In Dr. Clarke's bill it evidently saw something deadly, and this goes to show that his reform would really have accomplished its object. It seems to be peculiarly adapted to local and municipal elections, and we trust that the movement for its introduction as an experiment may yet prevail. Meanwhile, the case deserves to be studied by those who care anything for free institutions, as a striking instance of the oppression of the machine. We are continually asked, What does the machine do to you? How are you oppressed by the bosses? Don't you get three meals a day and a bed to sleep in? Here is an illustration of what those interested in liberty and common right complain of. Here is a whole community insolently debarred from the introduction of a measure for purifying its politics, and making its government more decent, in order that a knot of political managers may continue to live by means of taxes and blackmail. If there be any better way to strangle free institutions and make democracy impossible than a system by which presidents, mayors, governors, legislatures, and even judges are picked out by nominators whose interest it is to make all the functionaries of state their creatures, and who have such power that they can defy the public to introduce any other system, we cannot imagine it.

De la Catégorie des Voix. Par Raoul de la Grasserie. Paris: J. Maisonneuve. 8vo, pp. 273.

This is the latest volume of the author's long series of grammatical monographs entitled "Studies of Comparative Grammar," a series which comprises already about thirty-six treatises on morphology, syntax, etymology, and metrics. He is indifferent to the countries where the languages treated of are spoken, but takes up any foreign form of speech, provided there is enough safe and trustworthy material at hand to work upon.

Voice is a characteristic of the verb, the third essential category with mood and tense. Raoul de la Grasserie defines voice in a general, entirely non-committal manner as "the motion or absence of motion, material or logical, of a being, which produces an act or state (condition), and is produced in space." By a number of restrictions this definition is afterwards reduced to a form which makes it more acceptable, or at least more comprehensible. The various voices subdivide themselves again into two large divisions, the transitive, which the author prefers to call *voix relative*, and the intransitive, to which he gives the appellation of *voix absolue*. The middle voice, which does not occur in the languages of modern Europe as a synthetic, but merely as an analytic form, compounded by means of auxiliary verbs, is defined by our author as being "simultaneously passive and active, both in regard to intellectual activity and to purely mental operations; such operations do not transcend the human being to make themselves felt or understood, but remain within, and hence cannot be called transitive." Many languages spoken beyond the limits of Europe possess voice-forms which can hardly be expressed by our historical grammatical terminology, but require new designations altogether. So our author endeavors to supply this deficiency, and for the transitive voice, whether "primitive" or "normal," establishes fifteen subordinate voices, among which may be quoted obviative voice; locative and applicative voice; denominative, causative, and factitive voice; superfactitive, comitative voice, and voice implying a plural subject or object (pp. 43, 44).

The great wealth of information contained in this volume renders difficult any comparison of its statements with those of the sources which have furnished the almost infinite number of data. We have noticed that in what is said of an Oregonian language on pp. 131, 133, the proofreading falls very far short of correctness.

BOOKS OF THE WEEK.

Adler, Cyrus. The American Jewish Year-Book, 5661. Philadelphia: The Jewish Publication Society of America.
Bangs, John Kendrick. The Idiot at Home. Harpers. $1.25.
Barrett, Charles Raymond. Short-Story Writing. The Baker & Taylor Co. $1.
Barton, W. E. The Prairie Schooner. Boston: W. A. Wilde & Co. $1.50.
Bayne, Charles J. The Fall of Utopia. Boston: Eastern Publishing Co. $1.
Bell, Lillian. The Expatriates. Harpers. $1.50.
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Blanchard, Amy E. A Daughter of Freedom. Boston: W. A. Wilde & Co. $1.50.
Bonner, Geraldine. "Hard-Pan." Century Co. $1.50.
Bower, Marian. John Thisselton. H. Holt & Co.
Brady, C. T. Commodore Paul Jones. D. Appleton & Co.
Brady, C. T. American Fights and Fighters. McClure, Phillips & Co. $1.50.
Brooks, E. S. The Century Book of the American Colonies. Century Co. $1.50.
Brooks, Elbridge S. The Godson of Lafayette. Boston: W. A. Wilde & Co. $1.50.
Browne, Frances. Granny's Wonderful Chair and its Tales of Fairy Times. E. P. Dutton & Co. $1.50.
Browning, Robert. The Statue and the Bust. John Lane. 50 cents.
Butler, H. C. Scotland's Ruined Abbeys. Macmillan. $2.50.
Cannon, J. G. Clearing-Houses: Their History, Methods, and Administration. D. Appleton & Co.
Canton, William (editor). The Reign of King Herla. (The True Annals of Fairyland.) Illustrated by Charles Robinson. London: J. M. Dent & Co.; New York: Macmillan. $2.
Carnegie, Andrew. The Gospel of Wealth, and Other Timely Essays. Century Co. $2.
Carter, Mary Nelson. North Carolina Sketches. Chicago: A. C. McClurg & Co.
Chadwick, Rev. J. W. Theodore Parker: Preacher and Reformer. Houghton, Mifflin & Co. $2.
Chambers, Stracey. The Rhodesians: Sketches of English South African Life. John Lane. $1.25.
Clark, Mrs. H. A. The Silent Prince. American Tract Society. $1.
Dew-Smith, Alice. The Diary of a Dreamer. G. P. Putnam's Sons. $1.50.
Diary of Samuel Pepys (1660-1661). (Cassell's National Library.) Cassell & Co. 10c.
Douglas, Amanda M. Almost as Good as a Boy. Boston: Lee & Shepard. $1.25.
Dresser, H. W. Education and the Philosophical Ideal. G. P. Putnam's Sons. $1.25.
Drysdale, William. The Treasury Club. Boston: W. A. Wilde & Co. $1.50.
Farnham, Charles Haight. A Life of Francis Parkman. Boston: Little, Brown & Co.
Foster, John W. A Century of American Diplomacy. Houghton, Mifflin & Co.
Freeman-Mitford, A. B. The Attaché at Peking. Macmillan. $2.
Gentry, J. G. Intelligence in Plants and Animals. Doubleday, Page & Co. $2.
Griffis, W. E. The Pathfinders of the Revolution. Boston: W. A. Wilde & Co. $1.50.
Harben, Will N. Northern Georgia Sketches. Chicago: A. C. McClurg & Co. $1.
Harlan, Esther. The Story of a Beech Tree. E. P. Dutton & Co. 75 cents.
Hazlitt, W. Carew. The Venetian Republic. 2 vols. London: Adam & Charles Black; New York: Macmillan. $12.
Hlowizl, Henry. The Weird Orient: Nine Mystic Tales. Philadelphia: Henry T. Coates & Co. $1.50.
Jackson, Gabrielle E. Pretty Polly Perkins. Century Co. $1.50.
James, Robert Kent. The Angora Cat: How to Breed, Train, and Keep It. Boston: James Bros. $1.25.
Kelly, Florence F. With Hoops of Steel. Indianapolis: Bowen-Merrill Co.
King James VI. and I. A Royal Rhetorician. Edited by Robert S. Rait. Brentano. $1.25.
King, K. Douglas. Ursula. John Lane. $1.50.
Lang, Andrew. Prince Charles Edward. Paris: Goupil & Co.; New York: Scribners. $20.
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Mason, Caroline A. A Woman of Yesterday. Doubleday, Page & Co. $1.50.
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Newcomb, Simon. His Wisdom the Defender. Harpers. $1.50.
Nippold, Friedrich. The Papacy in the 19th Century. Translated by L. H. Schwab. G. P. Putnam's Sons. $2.50.
Opper, F. The Folks in Funnyville. R. H. Russell.
Otis, James. Lobster Catches. E. P. Dutton & Co. $1.50.
Page, Thomas Nelson. The Old Gentleman of the Black Stock. Scribners. $1.50.
Parks, S. C. The Great Trial of the Nineteenth Century. Kansas City, Mo.: Hudson-Kimberly Publishing Company.
Raymond, Evelyn. Reels and Spindles. Boston: W. A. Wilde & Co. $1.50.
Reid, Sydney. Josie and the Chipmunk. Century Co. $1.50.
Robertson, J. M. Patriotism and Empire. London: Grant Richards. 3s. 6d.
Roosevelt, Theodore. The Strenuous Life. Century Co. $1.50.
Serviss, Garrett P. The Moon Metal. Harpers. $1.
Seton-Thompson, Ernest. The Wild Animal Play for Children. Doubleday, Page & Co. 50c.
Shaler, N. S. The Individual: A Study of Life and Death. D. Appleton & Co.
Shiel, M. P. Cold Steel. Brentano. $1.50.
Shipp, Margaret. "Beautiful Thoughts" from Robert and Elizabeth Browning. New York: James Pott & Co. 75c.
Stevenson, R. L. A Christmas Sermon. Scribners. 50 cents.
St. Nicholas Book of Plays and Operettas. Century Co. $1.
Strong, Josiah. Expansion: Under New World Conditions. The Baker & Taylor Co. $1.
Sutherland, Evelyn Greenleaf. Po' White Trash, and Other One-Act Dramas. Chicago: H. S. Stone & Co.
The Power-Holding Class versus The Public: Imaginary Dialogue of McKinley and Hanna. Newport, R. I.: The Brotherhood of Liberty. 25c.
Thorpe, E. J. E. Speech-Hesitation. New York: Edgar S. Werner Publishing and Supply Co. $1.
Turnbull, Mrs. Lawrence. The Golden Book of Venice: A Historical Romance of the 16th Century. Century Co. $1.50.
Turner, A. Womanly Beauty of Form and Feature. New York: Health Culture Co. $1.
Van Dyke, Prof. H. The Poetry of the Psalms. T. Y. Crowell & Co. 60c.
Waddell, Major L. A. Among the Himalayas. New ed. London: Archibald Constable & Co.; Philadelphia: Lippincotts.
Warren, C. The Girl and the Governor. Scribners. $1.50.
Waters, R. Flashes of Wit and Humor. New York: Edgar S. Werner Publishing and Supply Co. $1.
Watson, H. B. Marriott. Chloris of the Island. Harpers. $1.50.
Wells, H. G. Love and Mr. Lewisham. Frederick A. Stokes Co. $1.50.
Westbrook, Dr. Henrietta W. The Actor's Child: A Study of Heredity or Ante-Natal Influences. New York: Peter Eckler. $1.
Whibley, Charles. The Pageantry of Life. Harpers. $1.50.
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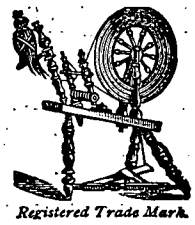

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